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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Brevities of News and Comment.

The Ladies' Mission Society, of Bally, is at work on a carpet for the dining room at the Home for the Aged.

Bro. C. Van der Smissen, of Summerfield, Ill., expects to spend some time in the early part of October with the brethren at Bethel, Mo., Bro. M. S. Moyer, pastor.

You have heard of seedless raisins and seedless oranges, but have you heard of a seedless sin? Not one, and the seeds all grow as rapidly as mushrooms, and strong as oak trees.

The time, place, and program for the Middle District Conference are given in this number. The attendance at this Conference and the other festivities combined with it will no doubt be very large.

The Year Book for 1901 will be ready for delivery by Nov. 1. This number will be especially rich in historical matter and will be profusely illustrated. It will be worth many times the small price asked for it.

Secretary John Willis Baer announces that the International Christian Endeavor Convention of 1901 will be held in Cincinnati, O., providing railroad rates and local arrangements are satisfactorily arranged.

The next number will probably bring the readers a full report from Bro. D. Goerz, concerning his work in India, both in distributing the gifts for the relief of the famine sufferers and in the interest of our prospective mission in that country.

Four families, twelve persons, mostly members of the congregation at Halstead, Kan., removed recently to southern California, in the neighborhood of Estrella. Halstead's loss will be so much gain for the small congregation of the west.

In the Mennonite School at Gretna, Manitoba, conducted by Bro. H. H. Ewert, a term of four weeks beginning with September 25, is devoted exclusively to those preparing to teach this winter in the public schools of that section. The general course of instruction for all will open on Tuesday, Oct. 23.

Clothing and dry goods houses put in their show-windows forms which are to show us how nice and neat we would look if we would patronize their business. So ought saloonkeepers to put specimens of their most liberal patrons into their show-windows, to show what kind of looking men their business turns out.

Our assistant editor expects soon to move his place of residence to Pottstown. He and his good wife will, however, not go alone when they go. One of the very best residents of Boyertown has in an incredibly short time so ingratiated himself with them that they expect to take him along. May the blessing of God accompany and abide with this family trio, father, mother, and son!

The attendance at the "Home" anniversary at Frederick, Pa., was this year larger than any previous year. The weather was ideal for such an occasion. Early the people began to gather and by the time for the afternoon service the chapel was crowded. Rev. Henry Johnson, of Creamery, Pa., gave a very practical address, taking a part of the twenty-third Psalm as a basis for his remarks which were highly appreciated by the audience. In the afternoon, in order to accommodate the large concourse of people, the exercises were held on the lawn. Rev. W. B. Werner, of Schwenksville, gave an eloquent address in English and was followed with brief remarks by Rev. J. E. Freeman, of Boyertown, and by Rev. N. B. Grubb, chairman of the Board of Managers. The audience joined heartily in the singing and responded liberally when an opportunity was given for an offering. The people have a heart for this work of love and where the gifts both of labor and of means come from the heart the Lord will not be slack in His blessed reward.

Ministerial Conference.

A conference of the ministers of the Eastern district will be held in the Mennonite church at Pottstown, Pa., October 14th and 15th, the first session to begin in the the afternoon of the former date at 2:00 o'clock, and the closing session the morning of the latter. The following papers will be read and discussed:

"Prayer, its Scope and its Practice as Set Forth and Enjoined in the Bible." S. M. Musselman.

"Points to be Observed in the Work of Rightly Dividing the Word of Truth." J. S. Moyer.

"The Relation of the Christian to the State." S. M. Grubb.

"How to Preach Successfully to the Masses." W. S. Gottshall.

On the evening of the 14th, a talk will be given by Rev. N. B. Grubb on "European Mennonites." It is hoped every minister of the district will be present, and that the public will manifest hearty interest.

School Prospectus.

The building for the new school at Bluffton, Ohio, is nearing completion. The Board of Trustees are confident that they will be able to have it ready by the time of conference and have announced the dedication services to take place then. The board also announces, subject to approval of conference, that school will be opened on Monday, Nov. 5th. A full prospectus and catalogue can not be issued any more for this year, but the President is preparing a pamphlet with the most necessary announcements to answer the purpose for a start. For any further information desired before the meeting of conference, persons can apply to Rev. N. C. Hirschy, Wadsworth, Ohio.

The following members of the teaching force have thus far been engaged and will begin work with the opening of the school:

Rev. N. C. Hirschy, graduate of Oberlin College and Theological Seminary.

D. F. Jantzen, of the Northwestern University, Evanston, Illinois.

I. B. Beeshy, graduate of Ohio Normal University.

J. J. Suter, M. D.

J. W. Bixel, graduate in Music at Ada, Ohio.

Services at Perkasie, Pa.

A number of members, mostly of the Deep Run and Souderton congregations, living in and near Perkasie, Pa., have recently formed themselves into a local organization under the name of Mennonite Mission Workers of Perkasie, with the object of establishing a Sunday-school and maintaining regular preaching services at that place. It was decided to work under the pastoral charge of Rev. A. M. Fretz, assisted by the Home Mission and Church Extension Committee of the Eastern Conference.

Between twenty and thirty persons gave their names as active members from the start and there are good prospects for accessions to the number of workers. The following officers were elected: Rev. A. M. Fretz, President Ex-Officio; John R. Scheidt, President; Harvey M. Kulp, Secretary; Clayton F. Myers, Treasurer.

The offer made by the Baptist congregation of the use of their church every Sunday afternoon and one evening during the week at a fixed rental was accepted, and the regular meetings began with Sunday, Sept. 16th. Friday evening was decided on for the weekly meetings for prayer and Bible study. While engaging in this work for their own spiritual ministration and the extension of Christ's kingdom to other lives, it is the intention of the members for the present to continue their allegiance to the congregations where they hold their membership.

Sunday School Statistics.

We the undersigned committee report the following statement as being a correct summary of eleven reports handed to us at the Mennonite Sunday School Convention held at the West Swamp Church, August 14th, 1900:

Number of pupils enrolled	1028
Gain during the year	116
Number of teachers	104

AMOUNT OF MONEY RAISED.

For Use of the Schools	$112 07
For outside Gospel work	190 46
For Charitable Purposes	124 61

All but two schools report being open all the year; those two open nine months. One school reported a Home Department numbering 86 members. Four schools did not hand in their reports at all. We were therefore unable to make a full report of the schools belonging to the district.

Trusting this may meet with the approval of the Convention

RAYMOND MOYER,
DANIEL M. LANDIS,
JONAS LEATHERMAN,
} Committee.

Conference and Sunday School Convention.

The Northern District Conference meets in the Bethesda congregation at Henderson, Neb., on October 8th. In connection with this conference a Sunday School Convention will be held, for which a program is announced embracing the following parts:

1. How do you prepare yourself for the S. S. lesson? to be answered by a teacher and a pupil of the Bethel S. S. Mountain Lake, Minn.

2. What is necessary in order that the S. S. may be and continue an attractive place for the children? John C. Mueller, Ourtown, S. Dak.

3. What are the essentials in the make-up of a true S. S. teacher? J. C. Willms, Marion, S. Dak.

4. How can a teacher awaken in his pupils an interest in the preparation for the lesson and a lively participation in the recitation? N. F. Toews, Butterfield, Minn.

5. What influence has the S. S. on our people and our nation? Jacob J. Friesen, Henderson, Neb.

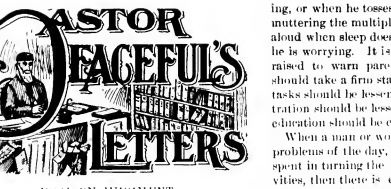
6. What blessing has the congregation from the Sunday-school? D. J. Brand, Wisner, Neb.

7. What is the benefit of a local S. S. convention? Benj. Waltner, Freeman, S. Dak.

8. What are the benefits and the draw-backs of S. S. lesson leaves? Loretta S. S., S. Dak.

9. What is the purpose of the Superintendent's closing remarks? Peter Boehr, Wisner, Neb.

10. Prayer in the Sunday School. John Abrahams, Henderson, Neb.



ROSA ON JUDGMENT.

Rosa was a little perplexed over her uncle's proposition that she give him her views on the topic of Judgement. She had some clear ideas about it, but hesitated to put them down in black and white to undergo the searching scrutiny of his alert mind. While she knew that she had learned the ground truths of the Bible, and while she was not afraid to betray her knowledge, still she could not but feel that the latter was decidedly "in part" and far from "perfect." Besides, she had never put her thoughts on paper very often, and supposing she did it this time, they would have to pale besides the glowing utterances of her scholarly correspondent clad in gown and skullcap. Notwithstanding all these drawbacks, she was willing to make any sacrifice—if sacrifice it could be called—if it helped to make her more intimately acquainted with the teachings of the gospel of all grace. The Bible had become more attractive to her than any novel. Prompted by a holy curiosity, she questioned continually, "what does God have to say on this and on that practical matter?" She felt to the marrow of her bones the force of the passage, "The steps of a good man are ordered by the Lord." And she hailed Paul's pungent summary with delight: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." God rewarded her search by allowing her to make happy discoveries, and each discovery whetted her appetite for more. No arctic explorer was ever goaded to hazardous adventures by a more unquenchable thirst than she to the testimonies of the Word.

But she proceeded to her task in a woman-like way. She singled out a few passages on Judgment that were clear and emphatic and positive, and she let her feelings wind themselves like tendrils around the thoughts.

"The very idea of judgment," wrote she, "I once hated. The day of judgment was not day to me but night. Yet though I loathed it and shrank from it, my life did not change, I rather became more worldly and reckless and unconcerned. The less I had it in my mind, the happier I seemed to be. Then the judgment was all future, now it is all past. My dear Saviour was judged for me. He was wounded for my transgressions, He was bruised for my iniquities. "He that believeth shall not come into condemnation." The reason, dear uncle, why I asked you to write me about judgment was that then I still groped in darkness and fear, but I had received enough light from your God-inspired preaching to wish and hope for more light on judgment and all the other points.

But now that I believe I am delivered from the doom that long impended, my heart goes out toward those who are still inviting it by their persistent course in sin and unbelief. I pity the many who are in search of salvation but know nothing of that secured by our Saviour, who live all their lifetime subject to bondage, as I once lived, and in fear of judgment, and no one teaches them the Scripture so they may understand it. I pray for them, uncle, and I know you do. I want to speak to some also, and yet I don't know how to approach them."

This was the body of Rosa's essay on Judgment, and it elicited a characteristic letter from her uncle.

The Great American Disease.

Worry is the most popular form of suicide. Worry impairs appetite, disturbs sleep, makes respiration irregular, spoils digestion, irritates disposition, warps character, weakens mind, stimulates disease and saps bodily health. It is the real cause of death in thousands of instances where some other disease is named in the death certificate. Worry is mental poison; work is mental food.

When a child's absorption keeps him from sleeping, or when he tosses and turns from side to side, muttering the multiplication table or spelling words aloud when sleep does come, then that child shows he is worrying. It is one of nature's danger signals, raised to warn parents, and in mercy the parent should take a firm stand. The burden of its daily tasks should be lessened, the tension of its concentration should be lessened, the hours of its slavery to education should be cut short.

When a man or woman works over in dreams the problems of the day, when the sleeping hours are spent in turning the kaleidoscope of the day's activities, then there is either overwork or worry, and most likely it is the worry that comes from overwork.

Worry is forethought gone to seed. Worry is discounting possible future sorrows so that the individual may have present misery. Worry is the father of insomnia. Worry is the traitor in our camp that dampens our powder, weakens our aim. Under the guise of helping us to bear the present, and to be ready for the future, worry multiplies enemies within our own mind to sap our strength.

Worry is the dominance of the mind by a single, vague, restless, unsatisfied, fearing and fearful idea. The mental energy and force that should be concentrated on the successive duties of the day is constantly and surreptitiously absorbed by this one fixed idea. The full, rich strength of the unconscious working of the mind, that which produces our best success, that represents our finest activity, is tapped, led away and wasted on worry.—*Evening Post.*

"I'm Sorry I Spoke Cross."

If we only knew how many sore hearts there were around us, we should be more patient and more tender in our speech.

A writer in the *Wellspring* tells of the experience of a street car conductor:

"People were cross, and not at all kind that day. Women snapped at him—women who meant to deserve the name of ladies. It is so easy to snap when it is muddy and drizzling, and you don't feel just right. A big, fat, red-faced man came puffing and panting up the car steps and rated the whole car company because his peremptory signaling had not been seen as promptly as he thought it should have been.

"A little maid opposite in a blue tam-o'-shanter took it all in with her grave, round eyes. She had a bunch of nodding clove-pinks in her hand—all colors. She had dainty little short skirts, like flower petals held downwards. She made you think of a flower anyhow.

"Children are such imitative things. I was not at all surprised to see how soon my little flower lady found it 'catching.' Her baby brows drew together, and her dainty feet spurned at a big, brown bundle that happened to touch the tips of her tiny toes.

"'How dweffful crowded vis car is!' I heard her say in the funniest disgusted tone. She gave a good scowl to somebody hanging by a car strap, whose long, loose sleeve happened to touch the tassel of her cap and so brushed it a trifle forward. Her mother or aunt who was with her, did not seem to notice her little air of vexation. By and by the conductor came round, and, in edging his way along from seat to seat, happened to hit the large doll which she carried in the hand that hadn't the pinks in it. The red kid slipper fell off on the floor.

"'Nare!' she cried angrily, for all the world like the older ones around her, 'now now you see what you've done! Knocked my doll'yps slipper off!

The conductor stooped instantly to pick up the tiny thing, and for one instant his eyes were on a level with the child's. In that instant she seemed to see something in them that melted her. Quick as a flash her mood changed.

"'I'm sorry I spoke cross!' she said, in her sweet, shrill, childlike voice.

"And then the rest of us who were near enough saw something. A quiver of grief, and then a swift setting into rigid lines that even children know means tears, on a man's face. He did not speak, but baby held up her pinks to him.

"'Take some! My papa gave me 'em! Has you got a little girl?'

"The man picked out two white ones. His face was thanking her. His voice was low and husky, so that not many heard it.

"'I'll put them in her hand,' he said. 'My little girl died yesterday.'"—*Kingdom Endeavorer.*

Singing Away the Pain.

A party of tourists were driving along the country road leading to Killarney, that fine old town among the Irish lakes. As they came within sight of a cottage standing back from the road, with a lovely garden of flowers in front, there reached them the sound of singing.

The voice was full of sweetness, rich and strong, now and then rising into such lofty strains it seemed like an angel's song, then dropping to the mellow softness of a mother soothing her babe to sleep.

The little company was entranced. What genius in obscurity was here! Some one surely born to win fame and fortune when brought forward and trained by suitable teachers.

"If I could ever hope to sing like that!" exclaimed the young man who was driving, himself a student of music; and than stopping the horses, he said: Let us find who it is, perhaps I might be of help;" but here he paused as a young girl came out of the garden gate toward them. She had a basket on her arm as if going to market. As she was passing, dropping a slight courtesy as she did so, he asked, "Will you please tell us who is singing so sweetly in the cottage?"

"Yes, indeed," said the girl, turning a bright face toward them. It is only my Uncle Tim, sir; he's after having a bad turn with his leg, and so he's just singing the pain away the while."

For an instant the company was speechless; than the young man asked, "Is he young? Can he ever get over the trouble? Tell these ladies about it, please."

"Oh, he is getting a bit old now," was the answer. "No, the doctors say he'll never be the better of it in this world, but"—and her voice dropped into tender pathos—"he's that heavenly good, it would come nigh to making you cry sometimes to see him, with tears running down his cheeks with the pain, and then it is that he sings the loudest."

"Amen, "said the young man reverntly, and with a 'Thank you, dear," from the ladies, they drove slowly on.

"And there shall be no more pain, and all tears shall be wiped away," said Aunt Myra, softly.—*Christian Life.*

The Power of a Christian Song.

It is related of Rev. E. P. Scott that while laboring as a missionary in India he saw on the street one of the strangest looking heathen he had ever seen.

On inquiry he found that he was a representative of one of the inland tribes that lived away up in the mountain districts, and which came down once a year to trade. Upon further investigation, he found that the gospel had never been preached to them, and that it was very hazardous to venture among them, because of their murderous propensities. He was stirred with earnest desire to break unto them the bread of life. He went to his lodging-place, fell on his knees, and pleaded for Divine direction. Rising from his knees, he packed his valise, took his violin, with which he was accustomed to sing, and his staff, and started in the direction of the Macedonian cry.

As he bade his fellow-missionaries farewell, they said, "We shall never see you again. It is madness for you to go." But he said, "I must preach Jesus to them."

For two days he traveled, meeting scarcely a human being, until at last he found himself in the mountains and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing of any other resource, he tried the power of singing the name of Jesus to them. Drawing forth his violin, he began with closed eyes to sing and play,

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Being afraid to open his eyes, he sang on till the third verse, and while singing the stanza,

"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all,"

he opened his eyes to see what they were going to do when lo! the spears had dropped from their hands, and the big tears were falling from their eyes.

They afterwards invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them, because of impaired health, and return to this country, they followed him for thirty miles. "O missionary," they said, "come back to us again! There are tribes beyond that never heard the gospel." He could not resist their entreaties. After visiting America, he went back again to continue his labors till he sank into the grave among them. Who would face such dangers but a soldier of the cross?

What victories can not faith secure? Through it saints of God have many times "obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness" have been "made strong;" "conquerors" and more through Him that loved them.

The Best "Endeavor."

A lady was once requested of an acquaintance to attend a society. She declined with the remark that she had belonged to a society for twelve years, a society which she had founded in co-operation with her husband.

"Is it possible? I have not heard a word of it. And, if I may ask the question, in what sphere of activity is your society engaged?"

"Well, we devote ourselves mainely to training. We have a sort of kindergarten for boys and girls, also a Children's Home in which we assign lessons to older children. You see we try to be as many-sided as possible."

"And who is the head of your society?"

"Partly my husband and partly myself; still our success depends mainly on mutuality and harmonious co-operation. But our organization is not the only one. There are a host of similar ones, right here in town."

"In this town? And I to hear nothing of it? What is the name of your society?"

"Its name is The Family."

* * * *

Indeed, the promotion of family-life and the family-idea is the need of our day. Duties nearest you are neglected for remoter enterprises; therefrom arises mostly the unrest, for no one, even if his other services and achievements are admirable, can feel at ease if his most intimate circle abounds with defects and impairments. But instead of rooting out these evils, staying at home and there first of all reforming where necessary, keeping our own children under discipline, to the sound and harmonious development of family life, we mourn over the sad social relations and—found a new society.—*Deutscher Volksfreund.*

The Blind Man's Prayer.

A recently published "Life of Dr. Moon," the blind doctor who did so much for blind people, and died about 1895 at Brighton, England—where he spent most of his life—gives some very interesting experiences of answered prayer. He says:

"In the summer of 1852, when the funds for my work for the blind were very low, I had contracted a debt of £22 for printing and stereotyping materials belonging to the work. We had reached the night previous to the day on which I had promised to pay the money, but none had come wherewith to discharge the bill. Still I continued to pray, and felt confident that the Lord would send it in due time, although in the least I did not know whence it would come. I determined, however, that no one besides my wife and the parties to whom I owed the debt should know aught about it. I was fully confident the Lord would send it, so I felt I had nothing to fear.

"The next morning a blind lady, Miss O——, then living in Brighton, who had a short time before learned to read my embossed books, awoke about 8 o'clock, and, taking up a volume of Psalms, she read the thirty-fourth Psalm till she came to the seventh verse: 'This poor man cried, and the Lord heard him and saved him out of all his troubles.' On reading this verse, she became suddenly impressed that I had some pecuniary difficulties in my work. She offered a short prayer asking the Lord to show her if I had any such difficulty, and also whether she could help me. She then fell asleep. At eight o'clock her servant came into her bedroom with her breakfast. She awoke again with the impression that I was in some pecuniary difficulty, from which she ought to relieve me. When dressed, she went to her cash-box and took out a £5 note, which she felt was not sufficient. She then took a second, a third, a fourth, and feeling that these would suffice, she placed them in her purse, where there were two sovereigns which she had received in change from a bank-note she had paid away the day before. Accompanied by her companion, she soon made her way to my abode, and desired to see me a few minutes alone. On being shown into my study, she inquired if I were in any difficulties about money matters connected with my work for the blind. As I had determined to make no one acquainted with the facts besides the Lord, I asked her kindly to excuse my saying anything which might lead her to suppose that I had or had not any such difficulties; and although she pressed me much respecting it, I still declined to say anything that would lead her in the least to think that I had. She then asked me to reach out my hand, and feeling for it she placed in it her purse, saying that I was to take the contents, and put them to the use that I thought best. When I had counted the money, and was informed of the value of the notes, I found there the exact sum I had to pay away that evening. At the same time that she placed the purse in my hand she had forgotten that the two sovereigns were there. Without these the amount required would not have been complete.

"Such is the wonderful way by which the Lord has led me from the commencement of the work to the present time. Many other incidents might be referred to, to show that it was the Lord's work, and that He is a prayer-hearing God, ever faithful in the fulfillment of His promises.—*The Christian.*

Wood in a Storm.

Louisa M. Alcott tells the following story of her kindhearted and benevolent father and mother:

"One snowy Saturday night, when our wood was very low, a poor child came to beg a little, as the baby was sick and the father on a spree with all his wages. My mother hesitated a little at first, as we also had a baby. Very cold weather was upon us, and a Sunday to be got through before wood could be had.

"My father said, 'Give half our stock, and trust in Providence; the weather will moderate, or wood will come.'

'Mother laughed, and answered in her cheery way, 'Well, their need is greater than ours, and if our half gives out, we can go to bed and tell stories.'

"So a generous half went to the poor neighbor, and a little later in the evening, while the storm still raged, and we were about to cover our fire to keep it, a knock came, and a farmer who usually supplied us appeared, saying, anxiously:

"'I started for Boston with a load of wood, but it drifts so, I want to go home. Wouldn't you like to have me drop the wood here? It would accommodate me and you needn't hurry about paying for it.'

"'Yes,' said father; and as the man went off he turned to mother with a look that much impressed us children with his gifts as a seer. Did'nt I tell you wood would come if the weather did not moderate?'

"My mother's motto was, 'Hope and keep busy,' and one of her sayings was, 'Cast your bread upon the waters, and after many days it will come back buttered."—*Kingdom Tidings.*

A Reformer's Impression of Northfield.

Rev. J. P. Stoddard the venerable advocate of clean-cut separation of the church from the lodge evil, gives the following account of his impression of Northfield: Eight days with Mrs. Stoddard at this mecca of Christian workers has revived the memory of experiences at the World's Fair, and given a rare opportunity to "feel the pulse" of the advanced Christian ministry and enjoy the fellowship and instruction of some of the choicest saints "in the flesh."

The attendance is unusually large. Probably two thousand people have been sheltered and fed at reasonable rates under direction of the association, without the slightest friction of apparent discord or dissatisfaction, so that everybody seemed happy. The audience and workers represent a wide area in geography, and a great diversity in talent, education and methods of work, but one Spirit pervades the throng. It hardly need be said that Bros. Morgan and Myers are the most attractive and instructive teachers of the Word, but others presenting special lines of work in this and other countries, are received with marked attention and profit.

Less than one day was required to ascertain what would be agreeable to those in charge, and when we were sufficiently informed to avoid giving offense, Mrs. Stoddard and I entered upon our special work. Nearly four thousand books, tracts and leaflets have been put into the hands of men and women, who are devoted "followers of the Lamb" and devout students of His Word. Danger Signals Nos. 1 and 2, Prize Essays on Secrecy and Citizenship, Freemasonry Symbolized in Revelation, and The Church and the Lodge, by Prest. C. A. Blanchard, were received with marked favor by many pastors and evangelists, several of whom promised to write me after reading. The effect of Pres. Blanchard's address at the Conference of 1895 remains, and not a few who heard him, expressed great admiration for the man and a strong desire to hear him again on the same subject.

Since this is considered "a delicate question" by so many, it would not be seemly for me to enter into details, but it is no breach of confidence to say that I conferred personally with eight clergymen who have "renounced the hidden things of dishonesty" by leaving their lodges, to "walk in the light as He is in the light." Some were reserved in their remarks, while others spoke very freely of their disappointment, and of the deception by which they were induced to yoke up with unbelievers in their secret assemblies. All agreed that fellowship in the lodge was fatal to vital godliness, and that the only safe course to pursue was to "come out from among them."

Northfield is the fifth large gathering of Christian people that I have visited within thirty days. Northfield is the one, however, giving the largest opportunity, with the promise of best results. There is a feeling, confessed to be common among intelligent Christians, that the secret lodge system is a great evil, which the ministry and the church must antagonize, and that we are nearing a period when evangelical churches will not tolerate ministers, or fellowship members, holding divided relations and double allegiance to Christ and the anti-Christ lodge. God hasten the day.

Evil Communications Corrupt Good Manners.

This terse epigram found in 1 Cor. 15: 33, Paul quotes from a Greek comic poet and applies its force to the existing state of affairs among the Corinthians. Perhaps a more faithful rendering of the Greek original for everyday use would be: Evil associates destroy good morals. The bottom truth is, contact with evil persons or things defiles. Rev. A. B. Simpson has this sane word of comment to offer:

"As you walk down the street, have you ever been conscious of two forces, the one holding your attention to God in a spirit of quiet recollection and communion, the other tempting you to look at everything on the street, to take in the glare of the shop windows and the busy crowd and the whole animated scene, and many a picture of evil, which if it does not defile, distracts you from the simplicity of your spirit? Have you never felt, on glancing over your morning paper, a check upon your mind as your eye fell upon the glaring columns and a voice which seemed to hold you from absorbing with your eye all the reeking filth that literary scaveugers had shoveled from the alleys and garrets of a wicked metropolis; and have you not felt, when you had read it, all saturated with uncleanness, even though you yourself had not any participation in these crimes? Your thoughts had touched them and therefore were defiled.

"The writer was once tempted to read Robert Ingersoll's lectures with a view of answering them, but after reading a single page, he felt so deluged with the shower of brimstone that poured from every page upon his whole being that he dared not go farther, and felt that he could only warn his people from any contact with such things, and tell them that evil communications corrupt good manners and that God's ground was to abstain from the very appearance of evil and have no fellowship with the unfruitful works of darkness, not even so far as to hear them. He was once called upon by a young convert, a very earnest Christian woman, who had gone one Sabbath night, under strong pressure, to hear this daring blasphemer. Her face was fairly shining with the light of the pit, and she had called to tell her pastor that she was fascinated and knew not what was the matter, but that she had been so captivated by his brilliant blasphemy that she seemed to have lost her power of resisting.

The Mennonite.

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QUAKERTOWN, PA., SEPTEMBER, 1900.

The story of three little girls who while passing through a field one of them wearing a red jacket, were set upon and seriously injured by a maddened bull, furnishes a brother editor with a theme for moralizing on the subject of clothing. In the course of his remarks he says,—"If God has placed an instinct in the dumb brute to hate a gay color, the intelligence of men should at least give us a sufficient degree of wisdom to avoid it." With this sweeping statement he would put all bright colors under the ban of God as calculated only to produce madness. But is not this an impeachment of the wisdom of the Creator himself who has clothed many fowls and insects of the air, fishes in the sea, and plants of the field in colors so bright and beautiful that even "Solomon in all his glory was not arrayed like one of these?" And what about such lavish array of color the most brilliant in our autumnal forests and in the sunset skies as to defy the most skillful art to produce its equal?

A writer in another one of our exchanges takes issue against the cultivation of music as something on a par with the wasting of time in idleness or worse than wasting it in unholy dissipation. She contrasts what she considers the vanity of music with the noble culture obtained in reading. She admits however that there may be vanity of the worse kind in reading if the reader is not under the discipline of Christian principles, but it does not seem to occur to her that the effect of music may be likewise affected by the character of the musician and of the music he or she studies. That there is much trash in music and much time worse than wasted at the piano or organ by many giddy young women and men is readily though sorrowfully admitted. But this is no reason why otherwise intelligent persons like this writer should be guilty of indiscriminately casting odium upon a gift so divine, and in its proper use so intellectually elevating, so refining, and so spiritually uplifting. Oh, for many such sweet singers in Israel as was David of old. If we mistake not, the sweetest melodies and the sublimest reaches of harmony here below are but faint foretastes of what we will hear when we join in the "new song, the "song of Moses and the Lamb."

Lord, Teach us to Pray.

Of all the spiritual experiences of a devout soul, perhaps the most common is the sense of helplessness; and this sense is sharply emphasized during the exercise of prayer and quiet communion with God. How hard it is to get one's self *en rapport* with God! How often, when we would ask this or that thing of Him, does a certain misgiving akin to doubt intervene between the thought and the utterance—a fear that perhaps we may be praying amiss or without full assurance that what we ask is in accord with God's will! "I am afraid my request is too selfish or worldly. I am too ignorant of God's word with respect to its attitude toward what I am asking for. I do not know whether anything God has ever promised covers the petition I would now like to offer." In such soliloquy the soul is often silently engaged.

It would seem the more we pray, the more careful we become, not only for the outward framing of the petitions, but far more for their content. We want to grow ever surer that what we ask will be answered. We shudder at the bare thought of praying at random. And while we are in such a quandary, we feel like throwing our whole case before the Searcher of Hearts and simply saying, "Lord, I know not what I should pray for as I ought. Give me just what I need." And when this is all that we can say, is it not the Spirit making intercession for us with groanings that cannot be uttered?

Spurgeon's definition of prayer is certainly a most helpful one—"A prayer is a promise pleaded." It is a true relief to the burdened spirit to be able to reverently remind God of his promises and to crave their fulfilment in and to us. —A.

Mennonite Expansion.

Not many moons will wax and wane before General Conference will have to address itself in dead earnest to the problem of evangelization. By this we mean that our church at home must expand by actual home mission work, which again means that our forces are no more to be spent solely on Mennonite colonies, scattered children of one family, and we are no more to be satisfied with merely keeping that which is already won, but with our efforts largely exerted in the direction of expansion, a not inconsiderate percentage of future Mennonites will not have been of Mennonite ancestry.

This is not a groundless notion of the writer. The trend of Mennonite history, of recent and contemporary events, indicates the same thing. There is a host of facts before us bearing witness, if rightly interpreted, to the correctness of our view. Let us notice a few:

1. Our newly begun India mission.

2. The rapid Americanization of our sister conferences.

3. The present stand-still of the General Conference Home Mission Work.

4. The exigencies in many congregations.

5. The drifting of Mennonite population into cities.

6. The multiplication of colleges.

There may be additional predisposing tendencies, but it suffices to notice these six. Nor does this order of their mention necessarily indicate the order of their relative importance. We will briefly amplify each of the six points.

1. Now that we have embarked for the Macedonian shores of India, there is going to be a constant drain on the purse of our sixty-six and more congregations. Famine, as well as heathenism, is crying for speedy relief. Our two missionaries will be kept busy attending to bodily as well as spiritual distress, and with every letter and report there will be a pressing solicitation of sustaining help in the work. The letter of Missionary Hahn to Bro. Harrison Landis of the Emergency Relief Commission, published in the August MENNONITE, may be supposed to fairly represent the unexaggerated situation in India. And this state of affairs will last for years to come. When our missionaries have once gained a foothold, it is likely that converts, pressed by the providential famine, will be flocking into the Mennonite fold, and our expenses will have to be greatly increased to provide for more workers, more buildings and more provisions. This work must be aggressive if we do not care to slack our hold upon the plow, confess to failure and become numbered with those who began to build and were not able to finish. At the same time, our work in our older fields will have to be sustained. From all these considerations, it is plain that we must be more aggressive at home to keep pace with our aggressiveness abroad. Futhermore, our bold step into India will increase our prestige at home, and many individuals here and there will lend us a helping hand and take an interest not only in our cause but also in our church.

2. The large body of allied Mennonites composing the *clientele* of the Elkhart press is rapidly Americanizing. The Elkhart periodicals and books are ministering to the varying tastes and needs of their readers. Ministers and evangelists are writing English books.

This body is moving ahead with rapid strides, sending consecrated men to foreign shores and detailing young men at home into every state to unite and to build. They are alive with intelligent enthusiasm and the spirit of missions is warming them up. It is obvious that they must and do receive numerous non-Mennonite accessions in nearly every locality. It is part of the logic of events. And it is plain that if we are not guided by the same policy, our growth will be seriously hampered. We now live in America where isolation is impossible, or, if possible, suicidal,—where no causes for isolation exist. In our efforts for the expansion of Christ's spiritual kingdom we must cast off our leading strings, lay aside racial prejudices and become cosmopolitan in the midst of a cosmopolitan population.

3. Last year's Conference brought to light a crisis in Home Mission affairs. It was well pointed out that one man—one Home Missionary—could no longer do the work required. Our dear self-sacrificing Bro. Baer accomplished a great work during his thirteen years of service. Twenty-three congregations were added to the Conference during that time. Revived churches and closer fraternal relations crowned his efforts. But his function was mainly to unify. It was the first thing needful and it was well done. Unity is the one word describing the characteristic of Conference achievement the first forty years of its existence. Home Mission work is now ready to proceed on the theory of expansion. It stands at the parting of the ways. Men are now needed to go out and preach the Gospel in communities where it has not yet been heard. Home Mission must henceforth be synomous with evangelization.

4. And these foregoing remarks introduce us to another fact. In some communities, congregations are slowly dying out. In others, the bulk have removed elsewhere. In each case a remnant is left behind. What is to be done? Allow complete annihilation? By no means. Preach the Gospel at the same old stand and gain recruits, if possible, from the non-Mennonite elements. Thousands in every quarter are not yet converted. Bring to them Christ and His Gospel, and the Word will not come back void.

5. Mennonites are drifting into cities. This is nothing new. In Europe they have been doing so for centuries. But American cities are cosmopolitan, and classes and nationalities are more indiscriminately mingled and have more fellowship than is perhaps the case in Europe. We are beginning to follow up our roving brethren into the cities more than formerly. Wherever we do follow them up, we have the opportunity to build up congregations. Mennonites may form the neucleus, but souls won from the ranks of the unsaved without respect to parentage must cluster around this neucleus. This is the normal procedure wherever we have churches in cities to-day. It is going to continue.

6. Lastly, our schools tend to emphasize the necessity of this departure in our methods. The Central Mennonite College, soon to open its doors to lovers of wisdom, will also attract young men from outside Mennonite circles, and will help to mould many a career that did not have its source in a Mennonite home. Colleges are propagandists. As Oberlin College has converted many a student into a Congregational minister, or Mount Morris Seminary into a minister of the Brethren persuation, so the Central Mennonite College, if properly managed, is bound to accomplished similar results. The distinctive principles of Mennonitism include the ecclesiastical simplicity of Congregationalism, the peace-evangel of Quakerism and the best features of the Baptist confession. The better our principles are known the better they are liked. A.

Correspondences.

Newton, Kan.—During the first days of last month I enjoyed a flying tip through a part of Oklahoma, and even while I did not have much time to spare, I have seen a good many places and was especially glad to see several of our Missionary stations. It gives one an idea where and how our dear Missionaries work and on what good terms they stand with these poor Indian people. While I did not spend a great deal of time at any place, I shall never forget the few hours of my visit at Cantonment. It was a delight to see Brother Petter privately teaching an old Indian at his house in their own language. I could not understand a thing, with the exception of the name "Jesus Christ" which was repeated several times and which gave me the expression that it was brother Petter's greatest concern to teach the poor Indians of our Saviour, Jesus Christ, who died for the Indian people just as well as he did for us. Then again I noticed how the Indian children expressed a joy when they saw brother Funk among them; I heard them call one another's attention to the fact that brother Funk was among them and they ran right to him and shook hands with him, and they had quite a conversation with him in the English language. It just happened that the Cheyennes as well as the Arapahoes had their big religious dance, which I understood was allowed by the government only once a month. How sad it is to see that these people still hang on to their heathen customs and worship the way they do, and how thankful we should be to know that we have men there who teach them of something better. But let us all help where we can, even if we can not all go to these poor heathen lands. We can all show a helping hand and also pray to God that he may bless the work of our dear Missionaries.

On the 11th of this month, brother Jacob B. Epp of our congregation left for Cantonment to help teaching in our Missionary School. We will miss him here and especially at our Church, as he has taught in our Sunday-school for a number of years; but we are glad that he made up his mind to go and lend a helping hand among the Indian people. We are sure our loss will be their gain. May God bless his work down there.

Last Sunday, on the 9th of this month, we had the privilege to have brother Benj. Ewert, of Edenburg, Manitoba, with us. He preached a very effective sermon in the forenoon at our Church here in Newton. His text was 1 Cor. 1: 23 and 24.

The great heat which we have had for quite a while now, has been broken by a big rain and northern winds a few days ago and I think we all feel the better for it. Our corn crop has suffered to some extent on account of the dry weather in the first part of August, but our oats and especially our wheat crop was very good—could not be any better. Would that we were as thankful to God as we should be for all that he has done for us and for His wise providence.

With kind greetings to the editor and all "Mennonite" readers, I am Sincerely yours,

—C. F. CLAASEN.

Hillsboro, Kan.—The German Teachers' Institute convened here at Hillsboro in Prof. Penner's preparatory school. It commenced on August 6th and lasted two weeks, about twenty-eight teachers attending. During the time of the Institute we had the pleasure of welcoming several guests who spoke to us the word of God. In the evening of August 5th, Rev. P. R. Voth, of the Alexanderwohl congregation, was with us, while Rev. P. H. Richert, one of the teachers at Bethel College, favored us with a sermon on the evening of August 6. On August 8th Prof. Wedel, of Bethel College delivered to us an excellent address on Paul's first epistle to the Corinthians. The next Sunday, Aug. 12, Rev. Benj. Ewert, from Manitoba, was our guest and addressed us. Such visits are greatly appreciated and we fervently thank the brethren for their visit and hope that their work will not be in vain. On the 17th of August the German Institute came to a close and we felt assured that the work done there was not in vain. All teachers attending expressed themselves satisfied with the work done. May it prosper also in the future.

Butler Co., Ohio.—Our minister's catechetical class consists of seven members. Two of these have fifteen miles to come, the others ten. They meet at the church on Saturday afternoon.

Misses Bertha and Lisetta Kinsinger have again returned to their work at Cantonement. Their remarks and addresses made to our people during their vacation made an impression that their labors among the Red Men are not in vain.

Our people celebrated their annual mission feast on August 30th at the church. A basket dinner was served. After dinner, services were held and then the products which were mostly raised by the children were sold to the highest bidder. The proceeds of the sale were used for Mission purposes.

On the evening of the 23rd the young people met at the home of our minister. After the regular teacher's meeting was held the evening was spent to promote social as well as spiritual friendship.

Bro. Edward Mosiman has again resumed his collegiate work at Wittenberg College, Springfield, Ohio.

The work on the parsonage is progressing. On the 27th a number of our members felled a few trees in grandfather Kennel's woods for obtaining lumber to build a stable, he having donated the trees. On September 5th the ground around the premises were leveled. The plastering is now nearing completion.

Bally, Pa.—Communion services will be held on Sunday, October 21st. Ten young persons have signified their intention to join the ranks of the Lord's people. May they be truly converted unto Him!

The mid-week meetings for prayer and Bible study have been resumed. The book of The Revelation is being made the subject of study at present. It is only a pity that comparatively so few benefit by these blessed opportunities. Oh, for more hungering and thirsting after God and His truth! Would that the "sweet hour of prayer" might be more relished by our people generally! What a power for service would come in answer to earnest and united waiting upon God who has promised to give His blessed Spirit to them that ask Him.

The Pastor has been appointed a delegate from the Berks County Sabbath School Association to the Thirty-sixth Annual Convention of the Pennsylvania State Sabbath School Association to be held in Altoona, on October 23-25.

Prayer Meeting Topics.

NOTES BY LYDIA AUGSPURGER.

October 7.—Rich Toward God. Luke 12: 13-21.

At the time of our scripture reference Jesus is at a Pharisee's house, and while there a crowd gathers to hear him, and as Jesus is speaking one of the company interrupts him, with the request that he appeal to his brother to divide the inheritance with him. The man evidently cared little for the spiritual mission of Christ, and was more concerned about his property than for the things of eternal life.

In his reply Jesus seeks to show the mistake of a desire for perishable things, and to teach the one object worthy of effort—that of being "rich toward God." Jesus wanted to set them free from servitude to worldly riches, that they might become rich in things that are enduring.

There are two important thoughts contrasted in this reference—riches for self, and riches toward God. This parable applies not only to the selfishly rich, but to all whose interests are centered in self. The lesson is full of warning to every one.

It is not the possession of earthly things, but the setting one's heart on them which is wrong. "Set your affection on things above not on things on the earth."

Let us be rich toward God and lay up for ourselves treasures in Heaven. "Labor not for the meat that perisheth, but for the meat which endureth unto everlasting life."

October 14.—Paul the Missionary; The Secret of His Success. 2 Tim. 4: 1-8.

[The notes on this topic will be found in the Missionary column on another page. Written by Miss Augspurger, they are there, by a mistake of the editor through a confusion of manuscript, ascribed to another writer.—EDITOR.]

October 21.—Our Stewardship. Luke 12: 42-48.

Everybody realizes the need of watchfulness Jesus can become much to us as we lovingly watch for him. Every Christian Endeavorer is one of God's stewards. He already has some goods committed to his care. If he be true to his trust, he will earnestly seek to know God's will concerning their use, and will then conscientiously employ all in his service.

The test of faithfulness is in small things. Character is revealed in little things. The maxim of Franklin: "Take care of the minutes and the hours will take care of themselves" is capable of very wide application. It is the principle upon which successful Christian work is done—must be done.

If we are indeed God's stewards, everything in this world is placed in our possession, that we may prove our worthiness to receive "true riches" permanently, not lent for a time, but given for everlasting ages. You cannot serve two masters, two Gods; the dollar and the God of Heaven. Choose you this day whom you will serve.

October 28.—Do Not Worry. Matt. 6: 25-34.

To teach of a higher life, to invite us to it, and to show us the steps by which we may enter, Jesus preaches this sermon, with the birds and the lilies for his text. These fill out their little span of life, enjoy everything to the utmost, and fulfill their humble mission, because they cannot help it. They live and act just as God planned that they should, and they know no want that is not supplied. And we must become as humble and trustful as they if we would learn their secret—live as they live, having our wants fully supplied and growing in perfect beauty. Our Father says, "I would have you without carefulness" and he means what he says, "Casting all your care upon Him for He careth for you"

We should do with our might whatever we have to do, and not worry about to-morrow and its duties. Worry does not help us, but it always hinders. We have enough to do every day, if we do faithfully what our hands find to do.

Some people carry continually three packs of trouble, all they have had, all they now have, and all they expect to have. God supplies strength for the present burden, but not for the other two. "As thy days so shall thy strength be."

"Strength for to-day is all that we need,
For there never will be a to-morrow;
To-morrow will prove but another to-day,
With its burden of joy or sorrow."

Hamilton, Ohio.

War and Rum.

Bishop Thoburn writes to the *Christian Advocate* (Methodist) from Manila:—

"My visit here has more than ever impressed me with the essential barbarity of war. I occupy a room immediately above the most crowded street, from which every sound enters through an open window. The profanity of the soldiers in the street below at first seemed unspeakably awful, but now has become simply disgusting. Every alternate place of business seems to be a liquor shop of some kind, and the soldier has temptation before his eyes which ever way he may turn. It is amazing how slow public rulers in our modern days are in discovering that the surest and most certain way to promote good order in times like these is absolutely to close every place where intoxicating drink is sold. Drunken soldiers meet me everywhere, and it is painful in the extreme to remember that many of them have come from Christian homes, and that they have been thrust into the jaws of a temptation from which only strong men can be expected to escape.

"War is not a means of grace, and if there is such a thing in this world as a necessary evil, it is certainly the greatest of such evils. It is demoralizing to the individual and to the public alike; it sears the conscience, dulls the moral sensibilities, obscures the vision, stimulates all bad passions, and I have felt intensely, since taking up my abode in this city, that every Christian should pray more earnestly than ever that the time may be hastened when nations shall learn war no more."

The only way to fall from grace is unbelief. Peter never fell from grace when he denied his Lord. His Lord prayed for him at that bitter soul-trial and Peter's faith failed not. To "backellde" is not to fall from grace; it is to fall from communion with God, and a backslider should be separated from the congregation of the believers.

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For the Young People.

Side-lights on the Sunday-school Lessons

Benevolence Illustrated.

The Rev. John Newton relates that a friend of his once dined with Dr. Butler, then Bishop of Durham; and though the guest was a man of fortune and the interview was by appointment, the provision was no more than a joint of meat and a pudding. The Bishop apologised for his plain fare by saying that it was his manner of living, and that being disgusted with the fashionable expense of time and money in entertainments, he was determined it should receive no countenance from his example. Nor was this conduct the result of covetousness; for, large as were his revenues, such was his liberality to the poor that he left at his death little more than enough to discharge his debts and pay for his simple funeral.

It is said of the excellent Lord Chief Justice Hale that he frequently invited his poor neighbors to dinner and had them sit at table with himself. If any of them were sick so that they could not come, he would send provisions to them warm from his own table. He always treated the old, the needy, and the sick with the tenderness and familiarity that became one who considered that they were of the same nature with himself, and were reduced to no other necessities but such as he too might be brought to.

Salvation is Free.

A benevolent rich man had a very poor neighbor to whom he sent this message: "I wish to make you the gift of a farm." The poor man was pleased with the idea of having a farm, but was too proud at once to receive it as a gift. So he thought of the matter much and anxiously. His desire to have a home of his own was daily growing stronger; but his pride was great. At length he determined to visit him who had made the offer. But a strange delusion about this time seized him, for he imagined he had a bag of gold. So he came with his bag and said to the rich man, I have received your message, and have come to see you. I wish to own the farm but I will pay for it. I will give you a bag of gold for it." "Let us see your gold," said the owner of the farm. "Look again, I do not think it is even silver." The poor man looked; tears stood in his eyes, and his delusion seemed to be gone and he said, "Alas! I am undone; it is not even copper, it is but ashes. How poor I am! I wish to own that farm; but I have nothing to pay. Will you *give* me the farm?" The rich man replied, "Yes, that was my first and only offer. Will you accept it on such terms?" With humility, but with eagerness, the poor man said, "Yes; and a thousand blessings on you for your kindness"

Lost and Found.

An evangelist relates the following incident illustrating how Christ seeks and saves the lost: Some time ago, on visiting a hospital, I saw a young man in the last stage of consumption, and I asked him if he was prepared for death. He looked at me with great earnestness as I spoke of the all-sufficiency of Jesus, but he remained silent. Two days after, as I entered, he grasped my hand and with tears exclaimed, "I am lost! I am lost!" I had much satisfaction in directing him to that Savior who came to seek and to save the lost; and on leaving I gave him the little book entitled, "Come to Jesus." The next morning, when I went to see him, he was taking breakfast; but so anxious was he for the bread of life that he made the nurse remove it that he might listen to me; and I shall never forget his earnest look when he said, "Will Jesus save *me*?" I am such a great sinner." Suitable direction was given him and the truth that saves the soul was fully brought before him. Next morning I observed a great change in the expression of his countenance, and I asked him if he thought Jesus could save such a sinner as he was. "He *has* saved me," was his immediate reply. He wished to know more of Christ, and he maintained the beginning of his confidence steadfast to the end. One day as I spoke to him of Jesus as the foundation, he quickly caught the idea, and said, "I see; I see; I must rest upon the rock." When reminded that he had been a great sinner, he said he had been, but he had found Christ a great Savior, and he appeared to have such a view of the work of Christ that the sinner was lost in the glory of the Savior. The next day he went, we hope, to the land of the everlasting light.

"Provided for" in the World.

Standing at a certain street corner, a brilliant young man, then an ornament to society and a most useful citizen, pointed out to a friend at his side five spacious mansions, saying: Those five large houses were the homes of five young men all of them the sons of wealthy fathers who were ambitious to insure an ample provision for their families. At the time to which I refer my own father was living, and was thought to be one of the most prosperous merchants in the city. The five young men were my intimate associates. It was give and take in our daily rounds; and this system of mutual treating and free expenditure was fast shoveling out the downward track. We were provided with abundance of means for the gratification and growth of the sensual nature. About that time my father was suddenly drowned and through some unexplained mystery, whereas his partner came out a rich man, his estate proved to be but little more than solvent. That settlement broke up my companionship with the five young men. I was too proud and independent spirited to take and not give back again, and on learning I had to provide for myself, I bent my energies to the task of mastering the profession of which I am now a member. I did not, however, lose sight altogether of my former companions. In the parlance of the world they were *provided for* through their fathers' wealth. In reality they were provided *with* means most effectually to bring about their self-ruin. Last week, Edward H——, the last of the five, was assisted home by a policeman at two o'clock at night, from the scenes of his debauches, thrust in the front door of his father's house, and was found lying dead upon the hall floor in the morning. The other four all came to miserable ends. One shot himself; another died of delirium tremens; a third was drowned while on a spree with companions of his evil hours; while a fourth was stabbed in a gambling hell. Of all the fortunate things that ever fell to my lot, that was one of the most fortunate which prevented me from being *provided for* after the style of those five inheritors of their fathers' wealth."

The One-Eyed Society.

BY HATTIE G. CANFIELD.

It was the thirteenth anniversary of Charity Paxton's birth, and a merry little party of school-girls were gathered in mother's back parlor. Tea had been served, and now they were exchanging confidences in the twilight, as school-girls love to do.

Sophy Snow and Alice Minard were curled up on the window-seat, talking in whispers, while Kate Gordon was entertaining the others with an account of a reception her mother had given the evening before.

"Oh, girls! I nearly died laughing when old Mr. Bleeker cornered Sister Sue. She detests him, as every one does, but he said, 'Do you object to my sharing this corner with you?' and Sue answered sweetly, "Oh, no!' and he kept her there one solid hour."

Charity was the only one who did not laugh at this; she leaned back in her chair with a troubled look.

"What is it, dear?" and Kate Gordon kissed the sober little face.

"Come here, girls," answered Charity, "there's something I want to tell you all. Kate said every one detested old Bleecker, but *I* don't. I just knew there was something good in him, and there is! He gives his old shoes to Widow Grey's little Billy."

The girls fairly shouted. They had often seen the child "with regular Noah's arks on his feet," as Alice Minard said, and Kate added, "It takes Charity to see anything very good in that! How did you come to think of it, dear?"

"You remember the last week's scripture lesson was from the Sermon on the Mount, and no one explained that strange verse, the one that says 'And if thine eye be single, thy whole body shall be full of light.' I asked father about it, and he told me to think it out for myself, if I could. I thought and thought, and then, girls, I had an idea. But it was so queer I haven't told any one—I—"

The girls were all attention and brim full of curiosity. Charity's ideas were apt to be quaint and original.

"Oh, what is it?" they cried.

"Well, I think it means we shouldn't have an eye for anyone's faults; that we should look at people with one eye—the eye that sees only good."

The girls stared; they wanted to laugh, but Charity was very grave, and they respected her feelings.

"Now, I want to form a society. Those who belong must look for the good in every one. What do you say, girls?" And the little girl's blue eyes were very eager.

There was silence for a moment, and then, as usual, Kate Gordon was the first to speak.

"We might try it; I'm always seeing the dark side of folks."

"And I," said Alice Minard. There was a general murmur to the same effect, and little Mary Dalton cried: "All those in favor of forming a One-Eyed Society, hold up both hands!"

The name was very startling, but every hand went up; then Sophy Snow said, in her timid way, "What will the people think if we go around with one eye shut?"

"Oh," cried Charity, "it isn't necessary to do that except now and then; I just do it to help me remember."

"I know I shall see twice as much good in old Mr. Bleeker if I close one eye," said Kate, "but let us keep it a secret."

The girls agreed to this, and after planning to meet again in a week they said good-night and went to their homes.

The time of meeting drew near. There had been many whispers and much laughter among the girls from day to day, and they anticipated an interesting meeting.

Kate was secretary, and as she read the names the girls gave their experiences.

"Lenora Brown." A plump little girl, with her hair in two thick broids responded with a giggle.

"I had to begin squinting as soon as I reached home. Mother said Brother Jack had broken my Venetian vase playing ball. Oh, how I wanted to scold! But I remembered just in time and shut one eye and stared hard at Jack with the other. He was so astonished; said he expected a blowing up; was real sorry and would buy me another vase exactly like the thing he smashed. Jack's a dear boy! People have been so nice that I had only one other chance to squint. Miss Raspet came to spend last Friday with us, and you know how she talks about folks! I shut one eye, and had to keep it closed so long that mother was alarmed. I told her my eye was all right, but Miss Raspet insisted on bathing it with hot water, and she was so kind and tender that I remembered how good she is to the sick and poor around her, and of course I opened my eye then."

The girls applauded vigorously.

It was Kate Gordon's turn now.

"I have only one experience to relate, but we had it in common—Mabel, Alice, Sophy and I. Let them tell it."

"No, no, Kate, we'd much rather hear you," said they.

"Day before yesterday we all went into Cooley's on our way home from school, and two girls came into the store. I shall call them Number One and Number Two. Number One's father is very wealthy and Number Two's is dead and her folks are very, very poor. Little Number Two wore a dress a world too large for her; it dipped on the sides and touched the floor behind. She spoke to Number One, who only stared at her dress and then laughed right in her face. The poor child hurried out of the store and Alice rushed after her. (We sent Alice because she is the greatest comfort, you know!) Number One came up to us and began to laugh and poke fun at 'that little scare-crow,' as she called her. Every girl of us shut one eye and looked at her fixedly. I don't know what she thought, but it seemed an age we stood there. 'What ails you girls?' she asked, and Sophy (timid little Sophy) said, as brave as a lion, 'We are trying hard to see the good in you.' Oh, but Number One was angry! I'm afraid our effort did very little good that time."

"Don't be too sure of that!" cried Alice. "There is a sequel: I met Number Two this morning dressed in a pretty new gown. She said that it was a present from some one, she didn't know who, but I know. When I left my goods at the dressmaker's I saw that very dress on her work-table, and was told it was being made for Number One."

There was a chorus of exclamations, and Kate Gordon said, "Let's ask her to join our society. Do you think she will?"

Sophy's soft, little voice was heard saying; "I went over that night to see her and asked her to forgive me, and she was just lovely. She said she was very angry at first, but now she is *glad* we squinted at her."

The president announced, "A five-minute recess while we hug Sophy Snow."

When quiet was restored it was Charity's turn to speak. Her name was last on the roll.

"There is a father in this town," she said, with a smile, "who is just the dearest father in the world, I think; but he is apt to lose his temper—he says so himself—and every one knows it."

"Why, Charity Paxton, I'm astonished and ashamed of you," cried Kate.

"You need not be, for father asked me to tell you. Old Mrs. Squires is sick with the lumbago. Father made a plaster for her, and wrote a note for Ned to take to her daughter. The note said, 'Apply this to your mother's back. I will call in the evening.' Then he left a small can of tar on his desk for Ned to take to Mrs. Lester; her husband has some throat trouble, and the note said, 'Burn a small portion of this in the sick-room. Will be over in the morning.' Ned is a good office-boy, but he made a mistake that time—not in the notes; they were delivered to the right ones, but the tar went to the Squires' and the plaster to Mrs. Lester."

The girls went off in a gale of merriment, and Charity's voice was nearly drowned in laughter.

"You can partly imagine the rest," said she; "father took me with him when he went to see Mrs. Squires (she had asked him to bring me). Her daughter came to the door. 'Mother is no better; I put the tar on her back, and she's having an awful time, sir!' Father made a bee-line for his patient. Poor Mrs. Squires! It was wicked of me to laugh, but I couldn't help it! No one saw me, I think. Father was so angry. 'It's that idiot of a boy', he said. 'I'll give him his walking papers!' He told them of the mistake that had been made, gave some directions, and hurried me out to the carriage. When we reached Mrs. Lester's house, father went in alone. I learned afterwards that Mrs. Lester was very happy—said she had only burned one corner of that thing, when her husband yelled at her to stop making that awful smudge. 'And he hadn't been able to speak, as you know, Dr. Paxton, for three whole days.'"

"I trembled for poor Ned when we drove up to the office. We found him there, studying hard. Father says I must tell you what followed, but it is hard work, girls. I want to forget some of it. He said such bitter things to Ned that the poor boy grew white, and I put my hands over my ears, and, for the first time in my life, felt that—well, I had to look at my own father with one eye.

"Ned crept away to bed, but still I stood there. Father's temper began to cool. I knew it would, and I waited. By and by he said, 'Go to bed, Charity,' and looked at me. 'Have you something in your eye, dear?' Then, girls, I broke down and told him why I was squinting and all about our society. He didn't even smile, but put his arm around me'—here Charity broke down—"and said he was glad I had told him, and, girls, he spoke a kind word to Ned before he went to his bed. Dear, old father!" Charity's eyes were full of tears, and a sympathetic murmur went around the little circle as she concluded.

"I wish there were many One-eyed Societies in the world," Mrs. Paxton said to her husband that night, and the doctor responded heartily, "Amen to that!"—*American Messenger.*

The Malignity of Envy.

There is a story of two men who dwelt in a certain city, one very envious, the other very covetous. A ruler sent for them, and promised to grant whatever they desired, on condition that he would asked first should have what he asked, and the other should have the same doubled. Then, lest, if he asked good, the other should have more, the envious man asked that one of his own eyes should be put out, so that his companion might lose both of his.—*Spencer.*

Missionary.

Chinese Testimony.

Of late the eyes of all the world, and especially of the Christian world, have been turned on the Chinese Christians on account of the terrible suffering brought upon them through the Boxer uprising. The following notes of a testimony meeting held at the close of a conference in Ta-ting Shang-si written by Mr. Stewart McKee to the *Faithful Witness* give us an insight into the living reality of the faith of these brethren of the orient. Since the latter was sent riots have occurred in that place and it is feared many of these native Christians may have suffered torture and death for their faith. Mr. McKee writes:

The evening meeting was for testimony, and here again everyone seemed at liberty. No fear of man was evident and the testimonies were straight and to the point, with two exceptions. We had over a dozen beautiful testimonies of blessing or light received. The following are a few remarks which I recollect among them:

1. "I have been a Christian five years but have only now learned that my greatest enemy is self. I always thought my enemy was without but I find I was wrong, and now that I know who my enemy really is, may God give me grace to overcome him, for he is a bad fellow."

2. "I have been led to think more of the Shepherd of my soul, who came and found me when not worth finding, and long to love Him better and to bring home other wanderers."

3. "In the forenoon I heard that we must take up the cross and follow Jesus and I thought 'that means suffering' and was frightened. In the afternoon I heard that taking up the cross was not one act, once for all like putting away idols, but was a daily thing while in the body and I began to think I could never do it. I had suffered and was feeling the storm would soon be over, but here I am told that it never will be in this world. I trembled with fear, then I heard that if we would only take up the cross, Jesus would always carry the heavy end for us. Relief came; that made all the difference and I just said, 'Yes Lord, I will take up the cross daily since Thou will carry the heavy end.' At once peace came to my heart.

4. "When I think what the Saviour has saved me from, I cannot help asking myself how can I be the same man; then I remember that I am not the same man, but a new man in Jesus. At former Conferences I got good, but at this one the Lord has so filled my heart with joy that I do not know what to do. May He help me to lead others to Himself.

5. "I was blessed by the illustration that the smoke cannot find its way up a cold k'ang, neither can it get through the tunnels if there is half a brick in the throat of the k'ang. So our prayers cannot get up to God if the heart is cold, or if there is sin in the heart."

6. "I was dead in sin, and buried, and not worth digging out, but the Saviour exhumed me. Then I had the fear of death until I heard the lesson from Heb. 12: 11, on the 'Afterwards.' Now as I think of 'afterwards' I have no fears it is all peace and joy."

7. "I have an ugly temper. At my work I get cross and then go and pray and find I am a little better for a few days and then as bad as ever. Satan has been tempting me to think it all no good. I find now I made a mistake in not realizing that self was not to be conquered by one act, but that it was to be a daily fight and daily victory."

And so on with as many more of the same stamp. It was like being caught up to the third heaven as we all joined around the throne of grace this morning before parting and sang, 'Lord dismiss us with Thy blessing, Fill our hearts with joy and peace.' Then the finale came when we sang, 'God be with you till we meet again.'

Surely God has good things in store for us. May we open our mouths wide that He may fill them."

We speak of horrors of war, and there are horrors in war. Carnage, and bloodshed, and mutilation, and empty sleeves, and broken frames, and widows' weeds, and children's woes, and enormous debt, and grinding taxation, all come from war, though even war may be a necessity to save a nation's life. But they fail in all their horrors compared with those that flow from intemperance.—*Schuyler Colfax.*

Child Life in India.

We stood one day in a narrow shrine-crowded street of Benares the Sacred, over against the open gateway of the great Golden Temple, the Mecca of countless pilgrims journeying over the sun-scorched roads from India's remotest regions. We watched the crowds come and go—long-haired, wild-eyed devotees—fakirs with bodies smeared with ashes and dust—pilgrims travel-worn and weary—a noisy, jostling crowd, jostled in turn by the sacred cows that wandered in numbers and at will about the temple precincts.

Here was indeed the outward expression, the sign and symbol, of the degeneration and debasement of heathenism—here its very citadel and centre, and into it we saw a woman enter, leading two little children. Many children were there, but by some strange fascination our eyes were constrained to follow those little bare feet as they stepped so confidently on to the slimy temple pavement—a pavement that seemed never to have been cleaned; loathsome with fallen offerings and flowers trodden under foot alike by cows and worshippers.

We watched the little feet as they followed obediently, threading their way through all the pollution until they stood at last by the stone idol at the central shrine where some devout pilgrim, burning oil or butter to the god, lighted up the whole scene for us with lurid flame.

Those little feet were very typical of all child-life in India—led as it is unresistingly from earliest infancy deeper and deeper into the darkness and degradation of Idolatry. And it is from this dark way that these famine orphans must be saved. Have they not a claim? Is not their claim our glorious opportunity? An opportunity surely God-given to lift these little ones from the blackness and darkness of heathenism that waits only to engulf them, and to set their feet in the way of righteousness—in the way of a life of noblest usefulness—of large service for Christ in India—in the Way of Life everlasting.—*C. L. Clarke, in The Missionary Link.*

Paul the Missionary.

Paul nearing the close of his earthly life exults in the bright hope before him, of soon reaching home, and realizes his eternal gain. In his recent trial all men had forsaken him, and Paul is confident he will prove faithful to the end and receive him into his heavenly home.

Paul tells us that the important matter is, not that men see us, but how our heart-lives appear to the Father and Jesus. The great work is to proclaim the good news of salvation through Jesus, to proclaim it lovingly, faithfully, perseveringly. "I must work the works of him that sent me, while it is day; the night cometh, when no man can work."

If we study the life of Paul we find that he had many trials and temptations, but with all these he could not be robbed of his inward peace and triumphant power. The victor's shout bursts forth, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

Would you know the secret of all this joy, courage, persistence, achievement over the bad self within, over the bad world without? Paul tells us the whole secret. It is the secret of the indwelling presence. Says he: "Nevertheless I live; yet not I, but Christ liveth in me." Now what gave Paul rest, joy, courage, triumph, will bring in our measure and degree the same to us.

"About the world-field seek to know,
And where God calls you gladly go;
For consecrated laborers pray,
And send them if God blocks your way.
Deny yourself that you may give,
And for his glory daily live."

—I. K. FREED.

Duty.

The one secret of life and development is not to desire and plan, but to fall in with the forces at work, to do every moment's duty aright.—*Macdonald.*

Do the duty which lies nearest to you. Every duty which is bidden to wait returns with seven fresh duties at its back.—*Charles Kingsley.*

Middle District Conference.

The Middle District Conference will hold its annual meeting at Bluffton, Ohio, on October 29th and 30th. For this conference and other festivities to be held in connection with the same, the committee has prepared the following program:

SUNDAY, OCT. 28.

A. Mission Festival, at 9.30 a. m. in St. John's church near Pandora. Two sermons, in German and English respectively.

B. Children's Festival, at 2 p. m., same place. Short addresses in German and English.

C. Gospel Services at 7.30 p. m. in St. John's church, German; Ebenezer church, German; and Bluffton, English.

MONDAY, OCT. 29.—FORENOON SESSION.

Conference Meeting in St. John's church.

1. Conference sermon, by the President, 9.30 a. m.
2. Organization.
   - *a.* Reception of Delegate Certificates.
   - *b.* Congregational reports.
   - *c.* Admission of new congregations.
   - *d.* Fixing of time schedule.
   - *e.* Disposition as to visitors.
   - *f.* Reading of minutes.
   - *g.* Appointing of temporary committees.
3. Report of treasurer.
4. Devotions.

AFTERNOON SESSION.

1. Opening exercises.
2. Report of committee on Constitution —Discussion.
3. Report of Evangelization Committee.—Discussion.
4. Topic (German): Permissable and forbidden amusements.—Discussion.
5. Devotion.

EVENING SERVICES.

In St. John's, Ebenezer, and Bluffton.

TUESDAY, OCT. 30. MORNING SESSION.

1. Opening services.
2. Report of the School Board.—Discussion.
3. Topic (English): Position of Church Members towards the Drink Evil of Our Day.—Discussion.

AFTERNOON SESSION.

1. Opening Exercises.
2. Topic (German): Licensing and Ordaining of Ministers in our Conference Congregations.
3. Questions handed in.
4. Election of Conference Officers.
5. Fixing of place for next meeting.
6. Resolutions.
7. Adjournment.

TUESDAY EVENING.

Meeting of the Ladies' Mission Societies.

1. Opening.
2. Music by the ladies' choir of the Bluffton, Ohio, society.
3. Recitation. Dalton, Ohio, society.
4. A letter from our Mission Station in Arizona.
5. Essay (English). Our Duty towards our Red Brethren. Wadsworth, Ohio, society.
6. Music. Ladies' choir.
7. Bible Verses. Trenton Ohio society.
8. Recitation. Noble Iowa society.
9. A Mission Story. Bethel Missouri society.
10. Singing by the whole congregation.
11. Recitation. Goshen, Indiana society.
12. Essay: "Our Mission in India." Summerfield, Illinois society.
13. Music. Quartette.
14. A letter from the Mission at Cantonment.
15. Recitation. Canton, Ohio society.
16. A Mission poem. Donnellson, Iowa society.
17. An Exercise. Berne society.
18. General Remarks.
19. Collection.
20. Music.

WEDNESDAY, OCT. 31.

A. Educational Meeting, in Bluffton, 9.30 a. m.

1. History of Education among the Mennonites (Eng)
2. Value of Education for Every Day Life (English).
3. Dangers threatening the future of the schools of this country. (German).
4. Present tendency of the Higher Institutions of Learning in this country. (German).
5. Need of a Christian Education. (English).

B. Dedication of "Central Mennonite College" Building—2.30 p. m.

1. Address.
2. Address.
3. Dedicatory Prayer.
4. Formal Dedication.
5. Close.

Bible Wines.

As the communion season in our churches is again on, and since there seems to be a difference of opinion as to whether fermented or unfermented wine should be used at the Lord's table, we here give a short lesson in questions and answers selected from the writings of one who has made Bible wine a study which may throw some light on the question as to what kind of wine is pleasing to the Lord and the best symble of his shed blood.

Wine at the Marriage Feast at Cana.

Q.—What was the custom of using wines at the time of Christ?

A.—The best wine was served first and the poorest at the last.

Q.—What was considered the best wine?

A.—The new sweet wine, the fresh juice from the press.

Q.—What was the object of this miracle?

A.—St. John says to manifest forth his glory.

Q—Why are we sure that this wine was the pure juice of the grape?

A.—Christ in his miracle would not do anything that would cause his character to be misunderstood.

Q.—What other reason can you give?

A.—Alcohol is nowhere in nature, but the result of fermentation, and a deadly poison.

Alcoholic wines are a curse, and the Son of God, who came to save the world from sin, never made that which would bring a curse, and kill a soul.

Wine at the Lord's Supper.

Q.—What other time did Christ have to do with wine?

A.—When he took the cup of the Passover with his disciples in the Lord's Supper.

Q.—How is the word cup used?

A.—The word cup signifies the wine in it.

Q.—Was this a fermented wine full of alcohol?

A.—No, it was unfermented wine.

Q.—How do you know?

A.—The time that Christ instituted the Lord's Supper was the time of the Jewish Passover feast.

Q.—What has that to do with the wine being unfermented?

A.—The Jews were forhidden to have anything fermented in their houses at this feast time.

Q.—Did they obey this law?

A.—They did. Search was made for ferment by lamplight on a certain night; they even searched the cellars, for they were forbidden to eat leaven, raised bread, or have any leaven in their houses.

Q.—Of what was ferment a sign among the Jews?

A.—The common sign of corruption.

Q.—What wine did they then use at the Passover?

A.—Unfermented wine.

Q.—Of what was the cup a symbol?

A.—Of the blood of Christ, which signified the redemption of man.

Q.—Do you think Christ, who blessed the cup as a symbol of his blood, and that blood signifying the salvation of man, would use the fermented alcoholic wine which among all Jews and even the heathen was a sign of corruption?

A.—No, for Christ came into the world to save sinners, and never blessed or used the fermented alcoholic wine, which has caused millions to die drunkards, thereby shutting them out forever from the kingdom of God. 1 Cor. 6: 16.

Selected by A. M. FRETZ.

Marriages.

ZIEGLER.—SCHOLL.—On Sept. 1, 1900, at Schwenksville, Pa., by W. S. Gottshall, Vincent M. Ziegler, of Harleysville, Pa., and Amanda H. Scholl, of Earlington, Pa.

WALT.—ALLEBACH.—On Sept. 5, 1900, at the home of the bride, near Schwenksville, Pa., by W. S. Gottshall, assisted by N. F. Schmidt, George F. Walt, of Ambler, Pa., and Flora M. Allebach, of Schwenksville, Pa.

Deaths.

JOHNSON.—On Sept. 15, 1900, in Sonderton, Pa., Elizabeth B. Johnson, a born Bergey, and relict of the late Charles Johnson, aged 58 years and 24 days. Interment on Sept. 19, at Salford Mennonite meeting house. Services by Allen M. Fretz, assisted by Jacob Moyer.

KOPPER.—On July 13, 1900, at Hillsboro, Kansas, Martha, daughter of David and Mary Kopper. Age 2 years and 6 days. The funeral took place on July 13, and the service was conducted by Rev. J. S. Hirschler.

SPRUNGER.—On Sept. 12, 1900, near Berne, Indiana, of summer complaint, Corena, infant daughter of Emanuel and Catharine Sprunger, aged 4 months and 15 days. Interment on the 8th, and funeral services conducted by Rev. S. F. Sprunger.

CHRISTMAN.—On Aug. 28, near the Trappe, Pa., Ada, infant daughter of Samuel and Mary Christman, aged 2 months and 28 days. Interment at Keelor's Church and funeral services by W. S. Gottshall.

Contributions

For Heathen Missions.—General Fund.

From the Eden Mennonite cong., Schwenksville, Pa., $45.52; Salem cong., Dalton, Ohio, $8.68; Alexanderwohl cong., Kan., $54.00; a member of West Zion cong., Moundridge, Kan. $5.00; refunded by bank at El Reno, Okla., $11.70; a member at Wisner, Neb., $5.00; Summerfield, Ill. cong., on one Dollar Plan, $73.00; Bequest of Elizabeth Schmidt, $50.00; West Swamp cong., Pa., $39.23; West Swamp S. S., $8.92; East Swamp cong., Pa., $20.00; East Swamp S. S., $5.21; Flatland cong., Pa., $17.07; Saucon cong., Pa., $9.63; Luella Krehbiel, Clarence Centre, N. Y., $3.00; Idem, in memory of her brother Edgar, $2.00; Deep Run cong., Pa., $10.00; Souderton cong., Pa., $16.00.

India Mission Fund.—Cong. at Butterfield, Minn., $11.43; Molotschna cong. Marion Junction, S. Dak., $15.02; Bruderthal cong. Mountain Lake, Minn., $5.35; H. Quiring's cong., Mt. Lake, Minn., $16.33; member of West Zion, Moundridge, Kan., $5.00.

Sewing Machine Fund.—West Swamp Sewing circle, Pa., $5.00; Sewing circle of Putnam and Allen counties, Ohio, $18.00.

Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For the Mennonite Home, Frederick, Pa.

CASH RECEIPTS.

West Swamp cong., $12.50; Schwenksville cong., $12.74; John Longaker, $2.00; Sarah Longaker, $1.00; Owen O. Schimmel, $2.00; Anniversary Receipts: For meals, $57.56; Collection, $40.80; Horse feed, $13.20; Sale of provisions left over, $3.79; Percentage from Refreshment stand, $4.75

PROVISIONS DONATED.

From Schwenksville Congregation:—Alvin Alderfer, 10 lbs. butter; Nathaniel Ziegler, 1 pk. sweet potatoes; J. M. Breish, 1 pack oatmeal, 25 lbs. flour; Abram Grater, 2 pots apple butter, Morris Kratz, 25 lbs. flour; John Longaker, 10 lbs. sugar, 1 lb. coffee; Henry Stauffer, 1 fancy cake, 5 lbs. cheese, 5 lbs. sugar 2 lbs. coffee; Mrs. M. M. Kramer, 3 lbs. mixed cakes, 1 large cake, 1 jelly roll, 1 can peaches, lot honey, 2 lbs. coffee, 2 lbs. sugar, 1 can chow-chow, 1 cup jelly; Elias Kulp, 2 cakes, 25 lbs. flour, 1 lb. coffee, sugar, lot doughnuts and biscuits, 1 can peaches, 1 can chowchow; N. G. Umsted, 6 cans fruit, 5 qts. lima beans; J. R. Allebach, 6 lbs. sugar, 1 ham, 3 lbs. coffee, 5½ lbs. cheese, 1 cup jelly, 1 jar preserved peaches, 1½ doz. Eggs; Mrs. I. H. Smoyer, 1 bus. potatoes, 25 lbs. flour, 2 doz. Eggs; Mrs. Horace Landis, 25 lbs. flour; Elias Freed, 1 basket sweet potatoes.

Bertolet Congregation:—Wm. Hunsberger, 3 lbs. butter; Jonathan Gilbert, 2 bus. oats, 3 doz. eggs, 1 bag grapes, ½ gal sauce, ½ gal. cabbage, 1 cake; H. B. Updegrove, 4 bus. oats, 4 lbs. sugar; Hiram Stetler, 10 lbs. sugar, 5 lbs. coffee; Mrs. I. W. Stetler, 15 lb. lard, 10 lbs. sugar, 2 pots spiced pears, 4 fancy cakes, ½ bus. potatoes, 3 qts. cream, ½ lb. pepper, 1 bag salt, 2 boxes cocoa, lot pickled cabbage, lot red beets, lot grapes, lot peaches, 18 lb. beef, 2 qts. milk; Issac Hunsberger, 2 bus. oats, 1 basket grapes.

Boyertown Congregation.—Joseph B. Wile, 2 bus. oats, 2 doz. eggs, 2 fancy cakes, 2 lbs. prunes, 3 qts. milk, lot potatoes, 3 lbs. sugar, 1 lb. coffee; Mrs. Renninger, 1 fancy cake, 2 lbs. sugar; Geo. Bliem, 1 ham, 4 lbs. cheese, 2 lbs. coffee, lot Bread; Jarius B. Stauffer, 2 hams; A. T. B. Stauffer, 10 lbs. sausages, 1 barrel pears; Mr. Heimbach, 5 lbs. sugar.

M. B. Schantz, Upper Milford, 25 lbs. flour and 3 jars cherries; Henry Detwiler, Souderton, 1 fancy cake and lot peaches; J. C. Gottshall, Fleetwood, 1 barrel flour; Jacob Moyer, Saucon, 2 lbs. butter, 1 cake.

Geo. Meyers, 1 bus. potatoes; John Jacobs, 1 bus. oats and hauling 3 loads gravel; Hannah Jacobs, 2 lbs. sugar; Emma Jacobs, 1 cake; Mrs. Lizzie Stemmer, 1 fancy cake; Mrs. John Knerr, 1 fancy cake; Mrs. Sylvester Orr, 1 box fancy cakes; Dr. G. A. Weida, 19½ lbs. bologna, 2 lbs. peaches, 1 basket, peaches, 2 fancy cakes; I. H. Smoyer, 25 lbs. flour, 1 bus. potatoes, 2 doz. eggs, 1 fancy cake; Mrs. Sallie Keelor, fancy cake; H. A. Landis, 25 lbs. flour; Emanuel Hoffman, 1 fancy cake, 1 gal. milk, lot grapes. Gratefully acknowledged,

JOHN L. BAUER, Financial Secretary.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVI. No. 2. Quakertown, Pa., November, 1900. Whole No. 182.

Notes and Comments.

In our next number we will collate a number of interesting facts about India.

Thirteen new members were added to the membership of the Deep Run, Pa., church, October 21st.

Three girls were baptized in the Zion's church, Donnellson, Iowa, September 3rd.

October 7th the newly-elected Arapahoe Chapel at Cantonment, was dedicated. Bro. J. A. Funk is the missionary.

On Sept. 16, eleven souls were baptized and admitted into the South Danvers Mennonite Church by Pastor Guengerich.

The Bethany Mennonite Church, of Quakertown, Pa., Rev. A. B. Shelly, pastor, held special services September 30 in celebration of the remodeling of the church building.

There are at present five children in the Orphans' Home at Flanagan, Ill. This institute of mercy is supported by the Egly brethren. Benjamin Rupp is the superintendent.

Rev. H. G. Allebach, associate editor of the MENNONITE removed from Boyertown to Pottstown, Pa., last month. His present address in the latter town is 177 North Franklin street.

The aged mother of our brother, Rev. Solomon Ott, Bowmansville, Pa., recently entered the Home for the Aged at Frederick, Pa., to spend the remainder of her days in rest and quiet.

THE MENNONITE gave good old Pastor Peaceful a vacation last month, and as a result his venerable appearance and gracious words are absent from the second page in this number. But he will again be at his post in the December issue.

Peter Jansen, of Beatrice, Neb., who was appointed a representative from the United States to the Paris Exposition by President McKinley, accompanied some of the American pork packers (Swift or Armour) to Russia to assist them in securing a business foothold in various points in Russia.

Dr. H. Clay Trumbull, in his little book, "A Lie Never Justifiable," says that a lie would seem to be a product of civilization—of trade and barter, and he cites as illustration the ancient phrase "Punic faith" which means treachery, making it appear that the Phoenicians, the first mercantile race of history, were also the first race of liars. But civilization is responsible for other vices besides lying.

Our brethren belonging to the Egly branch of the Mennonite church are forging ahead in religious work. The census of 1890 (cited in van der Smissen's "Geschichten") estimated their number to be 800, with nine congregations and eight church buildings. The new census may report them, in round numbers, 1000. But small as they are, they support a missionary in Africa, Matilda Rohm; they maintain the Salem Orphanage, at Flanagan, Illinois, and they issue an English church paper, *Zion's Call.*

The editor-in-chief was sent as a delegate from Berks county, Penna., to the 36th annual session of State Sunday-school Convention, held at Altoona, October 23-25. From there he departed for Bluffton, Ohio, and attended the sessions of the Middle District Conference and Sunday-school Conventions, and the dedication services of the Central Mennonite College Rev. S. M. Musselman supplied his pulpits on the 29th ult. and Rev. Harvey S. Gottshall will supply them on the 5th inst.

Ministerial Conference.

The ministers of the Eastern District assembled in the Pottstown church, Monday, October 15th, at 2 p. m. and held an interesting Ministers' Conference. Two papers were read—one by Rev. N. B. Grubb, prepared by Rev. S. M. Musselman on "Prayer, its Scope and Practice as Set Forth and Enjoined in the Bible," and one by Rev. J. S. Moyer on "Points to be Observed on Rightly Dividing the Word of Truth." Live and helpful discussions followed the presentation of these papers. Tuesday morning, the 16th, Conference closed after another discussion of the subject, "How to Preach Successfully to the Masses", which was opened in an address by Rev. W. S. Gottshall.

The next Conference is to convene in the Saucon church, the first Monday of February, 1901.

On Monday evening, October 15th, between the sessions of Conference, Rev. N. B. Grubb gave a talk on what he learned and saw of Mennonites during his recent European jaunt. A well-filled house greeted the speaker, who described Mennonite people, customs, churches, methods of worship, etc., in The Hague, Amsterham, Crefeld, and other localities.

In the Name of Mercy.

In lieu of the full report of Rev. D. Goerz to the Emergency Relief Committee on his trip and work in India, the giving of which in unabridged form our space forbids, we give here a summary of the main points.

It is fresh in our memories that soon after the creation of the Relief Committee by Conference about a year ago the fresh outbreak of famine conditions in India appealing to the sympathy of our people in common with the rest of the Christian world, started the flow of contributions into the treasury of the committee for the relief of the famine sufferers. As in private affairs so also in such united efforts it is often easier to get money than to know how to apply it wisely and with the best results, the question which from the first most puzzled the committee was how best to get the charity of our people to their hungry fellow-beings on the other side of the globe. The sending of Bro. Goerz to direct personally the distribution of a large part of these gifts both in money and in corn was the answer which the committee gave to this question.

The main facts of his trip and mission are these: On May 12th he set sail on the Cunard Line steamer "Etruria" for Bombay, India, via Liverpool, London, Paris, Rome, Naples, Brindisi, Port Said and Aden. Before sailing he arranged with the director of the *Christian Herald* Relief Fund and the manager of the *Christian Herald*, New York, to receive 8000 bushels of corn for distribution in India, which was to be conveyed thence on the relief steamer "Quito." June 16th he landed at Bombay. He had in his possession a letter of introduction to Dr. Klopsch of the *Herald*, but to his surprise, this gentleman had left India before Bro. Goerz's arrival. In his place another member of the *Herald* committee delivered the corn over to him. The "Quito" was to arrive on the 20th, and since all the corn on board except his 8000 bushels had already been booked, it was necessary to make provision for his own so as to expedite its distribution inland as soon as possible after its arrival. After due inquiry and consideration, he saw it was impossible to send it for distribution to the sections that had no missionary. He decided to take the money-equivalent for all or part of the corn, since he learned that it was preferable to set the famine-stricken, where possible, to earn their corn, which was sold at the Mission Shops far below the market price. Only such as could not work were fed directly, both by the Mission Shops and the Government Kitchens.

Bro. Goerz sent dispatches to Missionaries Hahn, Thomson, Friesen, Ressler and Joseph Gottshall, asking them whether corn or money was preferred. Most missionaries preferred money for various reasons, the chief one being the heavy cost of freight. Missionaries Ressler and Gottshall came to meet him at Bombay. Missionary Hahn could not come because he had 120 miles to the nearest railway station. He requested that one-tenth of the corn be sent him, viz: 800 bushels. He received in all 1420 bushels. Out of 18 carloads, 7½ were distributed free and the remaining 10½ were sold below market price and the proceeds devoted to providing either seed-rice or sundry provisions. Besides Missionary Hahn, M. B. Fuller, of Bombay, (the agent of the *Herald*,) J. Gass, of Rajpur and Missionary Ressler, of Dhamtari, were the principal recipients. Bro. Goerz made a trip into the interior with Bro. Ressler, where he saw some frightful cases of destitution and witnessed one gruesome death by starvation. We give, below, statements, first, of the distribution of the corn, and secondly, of the disposition of the money entrusted to him.

DISTRIBUTION OF THE CORN.

1320 bushels to the Goesner Mission.
880 bushels to T. F. King, Sanond, Gujerat.
880 bushels to G. W. Woodward, Mehmedabad.
440 bushels to Miss Alice Yoder, Konghoon, Ber
440 bushels to A. Norton, Dhond.
440 bushels to F. C. Hoile, Raj Mandgoon.
1320 bushels to J. Gass, Raipur, C. P.
2280 bushels to J. A. Ressler, Raipur, C. P.

8000 total amount.

DISTRIBUTION OF MONEY,

amounting to $2335.17 or 7159 Rupees, 9 Annas in India money.

To M. B. Fuller, Bombay, for freight on corn	2500 R.
To Missionary Hahn, for buying seed-vegetables for native Christians	3000 R.
To Missionary Thomson, for sufferers in the Telegre mission	600 R.
To Missionary Friesen, Nolgonda, for same object	600 R.
To Missionary Stover, Bnisar, for suffering orphans	150 R.
To Missionary Sherman, Bombay, for same object	150 R.
To Mrs. S. Trembach, Camaran, supporting a girl's school in Bombay	150 R.
To Bro. Gottshall, fare to Bombay	30 R.
To the Captain of the "Paramatta," Bro. Goerz's ship, for the support of the widow of an India sailor who was drowned *en route*	30 R.
Total	7210 R.

The 51 Rupees thus distributed in excess of the cash in hand will be realized from the proceeds or remainder of the first two distributions.

Prayer, Its Scope and Its Practice as Set Forth in the Bible.

The following interesting and deeply spiritual paper by Rev. S. M. Musselman, was read at the recent gathering of the ministers at Pottstown, Pa. In order that others may share in the blessing of this contemplation on this important subject we reproduce it here with the writer's consent.—Ed.

When Peter, with his fellow-disciples beheld his Lord transfigured before them, he said, "Lord, it is good for us to be here." And with a prayer on our lips we begin to survey the fruitful field before us, trusting it will be good for us—in time present and in time to come.

It is in the 4th chapter of Genesis and the 26th verse we first read of the calling upon the name of the Lord. At the time of Enos we read that then men began to call upon the name of the Lord. This was nearly 250 years after the first history of man. But is it the design of the sacred volume to teach us that now, men began for the first time since the fall, to worship God by prayer and other acts of devotion? This seems incredible. We must believe that the worship of the Supreme Being commenced in the garden of Eden. The "morning stars" were not alone in their songs of praise in view of the new born world. Adam and Eva would naturally and instinctively lift their voices, in expressions of homage and praise to their Creator. Did now the fall obliterate the remembrance of praise? Did their expulsion from the garden efface their sense of dependence upon Him who had given them being? Had they no desire to ask pardoning mercy at the hand of the Lord? Whatever may be the proper answer to these particular questions it cannot be doubted, that the fallen and now unhappy pair were taught, where and in what manner to worship their displeased, but forgiving Sovereign. Indeed, they might not again enter into that beautiful temple of nature, from whence they had been driven, but if oriental writers be credited, "a Shekinah, or visible manifestation of the Divine Being revived their expiring hopes, and from that glory, softened by rays of mercy, they received instructions adapted to their circumstances of dependence and guilt."

It may almost seem surprising that a duty thonght to be so clear and important, as that of prayer, should not have been enjoined in the earliest pages of Divine Revelation. But no such passage or injunction, it is well known, is to be found in the Pentateuch. And why should there be, if from the very beginning of the world men were accustomed to pray, having been so taught either by a sense of want or dependence, or by express revelation from God.

We might thus pass on and review the most striking examples of prayer which occur in the Old Testament. These are very numerous. They stretch out over a period of several thousand years. They were offered by persons belonging to different ages—different nations—different tribes, and different families. By monarchs and subjects; by patriarchs and prophets; by the learned the illiterate; the known and the obscure. They were offered on a variety of occasions, and for widely different objects. But there are certain general truths, or remarks which we may glean from the whole. They were generally short and simple, "O that Ishmael may live before thee," is Abraham's petition to God, and hardly had that prayer been uttered than the answer came from God, granting unto Abraham even much more than he prayed for. We must however notice that this prayer of Abraham's as well as all others recorded were prayers for particular objects and were directed towards that object, and no other. Thus Moses in Ex. 32: 9-14, prays for Israel and he must have felt that he would not be heard for his much speaking, but in few words, coming directly to the object of his prayer, praying as tho talking to his God he poured out his desire in all earnestness. This is but one example of directness and earnestness in prayer. How very careful was Gideon (Judges 6: 22, 36, 39) in making his prayer that he made it directly for the object which he sought to obtain, and did not leave off praying until he was convinced beyond a doubt as to God's will with him. This brings us to the next thought viz., importunity. Abraham prayed for Sodom and continued until God had granted unto him his petition. Jacob wrestled all night and would not leave God until He blessed him.

Thus we might go on and by many more examples show how men of old have by prayer obtained great blessings. But this may suffice us to see the truth of one position of which we would need no higher evidence, than is furnished in the Old Testament, viz., that God hears prayer. The history of every generation of his people, assures us of this truth. The many instances in the Old Testament, in which prayer was fully, and often immediately answered, leaves us scarcely anything further to wish for. No humble servant has been sent away empty, and no proper petition, asked in submission to the divine will, has failed, at length, of an appropriate answer.

Passing over into the New Testament we might well expect to see in this later and richer revelation that new truths would be evolved concerning the duty and privilege of prayer. As some one has well said "here a brighter light was to shine; the duties and relations of men to be more clearly unfolded; their privileges were to be enhanced; types, and shadows, and promises, were to receive their accomplishment; heaven was to descend nearer to earth; or, rather, earth was to be raised nearer heaven; the tabernacle of God was to be more emphatically with men, and their privileges, and blessings enlarged, as 'sons and daughters of the Lord Almighty.'"

The New Testament throughout abounds with directions to pray for, or seek after, *spiritual blessings*. Will it seem a strong statement when we say that independent of the Psalms, there are very few, if any such directions, and few examples of such prayer in the Old Testament. If this seems too strong at first, after a due examination it will be seen to be the case. In all that portion of Scripture referred to, the prayers relate particularly, and almost exclusively to secular temporal blessings. Whatever spiritual blessings were involved, these were not the objects directly and specifically sought. However, we know that in every age there were some, and in some ages many individuals of deep and fervent piety; those whose faith reached and influenced the arm of Omnipotence; whose example shone out upon the moral darkness of the early ages like stars in a dark night. And, we know that faith will not exist alone but will be accompanied by sister graces. Thus, we have no doubt that they sought and obtained spiritual blessings by prayer. We have in part the spiritual history or exercises of one saint—that of the Psalmist. Though he lived centuries before the light of the gospel shone in its full splendor, how rich his experience, whose piety now is stronger, or more fervent and active? whose supplications are more importunate? Whose confessions of sin could be deeper, or more sincere? As to spiritual communion with God, his pantings are like those of a hart after the water brook. "Whom have I in heaven but thee; and there is none on the earth that I desire beside thee." Let us not think that this was the only example that we have in the Old Testament. We believe that the growth of the believer in the old dispensation was essentially the same as in the new. Among other means, they prayed the prayer of faith, but they seem to have done so without the direct injunctions and directions as we have them in the New Testament. The believer is thus placed, by the gospel, on a vantage-ground, much higher than the believers enjoyed anterior to the fuller revelations, made by Jesus Christ and his apostles. In the New Testament our spiritual needs seem, as it were, drawn out, and spread before us, so that no believer can be innocently ignorant of them.

In the next place Christ has said, "Ask *in my name*" "Hitherto ye have asked nothing *in my name*." The ancient saints were accepted through the "spirit of faith" they had in a Saviour that was to come, but it is clear that they could not ask in his name. Only after his death on the cross could his followers plead the full merit of the atonement and plead in his name. He also exhorted his followers in after years to ask in his name. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." Some one has beautifully paraphed this as if he said, "When you go to the door of mercy and knock, make use of my name, and you shall gain admission. Make it known that you belong to me and my Father will treat you as belonging to him. Make it known that there is a mutual affection, a close and indissoluble friendship subsisting between us, and my Father will take you into his favor, to his heart. Tell him that my name is dear to you and it will endear you to him; so endear you that, ask what you will—the forgiveness of your sins, adoption into his family, the sanctification of your nature, the riches of his grace—all, all he will give you; I am so beloved by him, that, for my sake, he will refuse you nothing."

What a vast acquisition is this to the wealth of devotion! By giving us his name to use as an argument he places at our disposal the fund of his merit.

But we go even farther, Christ pledges us himself as Mediator. "I will pray the Father for you." He could not have been our Intercessor as now, before his death. From that momentous event he was to reside in heaven as God—Man—Mediator. The merit of his death would no longer be prospective, but actually existing; a fund of infinite value and inexhaustible resource. He himself would be on the throne and would personally attend to their interests. "Our prayers, then, in their ascent to the throne of God, mingle and blend with the ascending incense of his merit, our voice, before it reaches the ear of God, falls in and blends with the voice of him whom the Father heareth always."

What an encouragement is thus presented to Christians to pray! far more than to believers of old ever possessed.

> "In ev'ry dark, distressful hour,
> When sin and satan join their power,
> Let this dear hope repel the dart,
> That Jesus bears us on his heart.
>
> "Great Advocate! Almighty Friend!
> On thee our humble hopes depend.
> Our cause can never, never fail;
> For thou dost plead, and must prevail."

One other advantage remains to be noticed, and this perhaps forms a climax of all the rest, viz: the promise of the Holy Spirit. The full bestowment of this gift was reserved to the era when Jesus, ascending to the throne should claim the gift which he had purchased to pour it down upon his people. It is a noticeable fact that the Spirit came in answer to prayer, and what was the result? A writer says "The church became one region of life, of divine vitality throughout. Believers themselves seemed converted; if sinners became saints, saints themselves became as angels; thus fulfilling the prophecy, which had said: 'The weak shall be as David, and David as an angel of the Lord.' Every Christian saw, in every other, the face of an angel—looks of benevolence and brotherly love; one interest prevailed; one subject of emulation swallowed up every other: who should approach the likeness of Christ; which should do most for the enlargement of his reign. The whole multitude of them that believed, were of one heart and of one mind. The spirit of Christ animated the whole, because the one heart of the whole community, and every particular pulse, beat in concert with it." What a gift! how rich! how god-like!

Among the objects of the descending of the Spirit was to guide and aid the believers in reference to that great duty of prayers; to suggest things for which they should pray; to "make supplications for them with groanings which cannot be uttered." The believer has a guaranty that his prayers shall be answered but only when he prays by the Spirit. Without this gift, the believer's supplications, however ardent in manner, however strong and eloquent in language, are in vain. How could Christ have better forced home the assurance of this Gift than when he said, "what man is there among you, who if his son should ask bread, would give him a stone; or, if he ask a fish, would give him a serpent?" Has such violence to instinct of parental tenderness "ever been known to exist? If not—if on the contrary, it be a law of our nature—a law which bears away, notwithstanding our evil nature—to give good gifts to our children—(and he would be a monster, who should violate that law) "how much more shall your Heavenly Father give the Holy Spirit to them that ask him." "What a human father will scarcely ever fail to do, though he be evil, God will never fail to do, because he is ineffably good." This is enough, He that does not believe, would not be persuaded, though one rise from the dead.

We have thus looked at the Scriptures and what they teach us concerning prayer. Could we more closely study the life of our Savior and let his example of prayer life pass before us, could we follow the teachings of prayer even more closely we would be led at each step of our progress to admire "the grace of our Lord Jesus Christ: who, though he was rich, for our sakes became poor, that we through his poverty might become rich."

> Prayer ardent, opens heaven: lets down a stream
> Of glory on the consecrated hour
> Of man, in audience with the Deity.

A Few Gems from the Utterances of G. Campbell Morgan.

God's Will in our Daily Life.

There is a quaint bit of poetry which expresses what we mean:

> "The parish priest of austerity,
> Climbed up in the high church steeple
> To be nearer God, so that he might hand
> His word down to the people;
>
> And in sermon script he daily wrote
> What he thought was sent from heaven;
> And he dropped it down, on the people's heads.
> Two times one day in seven.
>
> In his age God said, 'Come down and die;'
> And he cried out from the steeple,
> Where art Thou, Lord?' And the Lord replied,
> 'Down here among the people.'"

Oh, if you and I could only get hold of this truth, that God is down here among His people, and that the will of God for us is not something nebulous and far away among the stars, but something that touches us here in every-day life. The Scriptures both Old and New, are full of teaching that proves this point. We hear the Psalmist praying when in trouble, "Put Thou my tears into Thy bottle." The Psalmist's conception of God is still more clearly seen as he says, "Are they not in Thy book? Hast Thou not kept a record of them?" Wonderfull but oh, how blessed! God keeping a record of human tears. Do I speak to some sorrowing heart? Beloved, God puts your tears into His bottle. Yes; God cares when His people weep. Again, "The steps of a good man are ordered by the Lord." When you go home read that beautiful and wonderful 139th Psalm. Look at one gem flashing out of it, "Thou knowest my downsitting and mine uprising." Oh, beloved, do you know that God knows your "going out and coming in?" But in the New Testament we hear the sublimest statement from the Savior's lips, "Even the very hairs of your head are all numbered." "What!" does some one say, "does God count how many hairs are on my head?" No; counting is a human process; numbering is a Divine business. You can't move your hand without touching the Divine knowledge and intelligence. Again Jesus says, Are not two sparrows sold for a farthing?" and again, "Are not five sparrows sold for two farthings?" Do you see the odd sparrow, falleth to the ground—falleth to the ground without your Father's knowledge. Are ye not much better than the fowls, than that sparrow that chirped on the caves that sickened and died and fell when you kicked it away with your foot? God mursed it to its death. Oh, friends, God is down here with you in your life, knowing and interested in every detail of it.

It will be a blessed thing when the Church of Christ wakes up to realize that God is interested even in what we wear. In the Sermon on the Mount, Christ tells us not to be anxious what we shall eat, drink or wear, and gives us the reason in these sweet and precious words, "Your Heavenly Father knoweth that ye have need of these things," and "these things shall be added unto you."

As a pastor I am sometimes asked such questions as, "What should I wear?" "What recreations should I take part in?" I do not know. Ask your Master. I will have nothing to do with deciding these points for another. I want no priest between me and my God. You have heard the story of old Diogenes and Alexander. Alexander on one occasion asked the old philosopher if he could do anything for him. "Yes," Diogenes replied, "I wish you would stand ont between me and the light." It is your business and mine to live in the light of God's countenance. It is there that we shall learn that the Eternal is interested in what we wear and what we eat. Scores of men in Christian work are useless for God and blighting their spiritual life by becoming slaves of some bodily appetite.

"Contentment."

BY KATIE BREDEMUS.

The apostle Paul had learned a great lesson when he could say, "I have learned in whatsoever state I am therewith to be content." It is a lesson we can learn nowhere else but at Jesus' feet. We come in touch with the man who has this world's goods, who like the rich man fares sumptuously every day. Is he contented, is he satisfied? No. Riches do not bring contentment. Then there are others who long for fame, they have the applause of the people, but underneath it lies an aching void. The society woman rushes madly into the whirlpool of pleasure, day after day is spent in novel reading, card playing, dancing, flirting, etc. But how empty their life is, how void of real satisfaction. Every one finds those who are filled with discontent, no matter what their situations in life may be.

I am glad, however, that contentment is not beyond our reach. It is something that is not found in the world but at the feet of Jesus.

We have examples of it in God's word, and I am glad we find examples of it in this city. Come with me to a home in this city. As one enters the room one sees a frail woman lying on a bed of affliction, a hopeless invalid, every part of her body afflicted, but as she speaks one is impressed with the deepness and richness of her experience in the things of God. As she tells of His leading, His goodness, His blessing (often in disguise), she is filled with a supernatural joy as she says, "I have learned in whatsoever state I am therewith to be content."

Again, come with me to a humble Mission Home. Here one finds no lace curtains at the window, no cushioned sofas and chairs, no pictures on the wall, often no carpets on the floor, a store box serves for a cupboard, table, etc. But I notice a motto on the wall: "Christ is the head of the house, the unseen guest at every meal, the silent listener to every conversation." Here dwell two hand-maidens on whom the Lord has poured out His Spirit. As you enter you are impressed with the presence of God, the cheerfulness of the home, the real contentment found there. Could you slip in as they gather around the family altar you would hear them telling the Lord how the cupboard is about empty, rents almost due and little in the treasury, crowds small, collections slim, converts back-sliding, human props failing, etc., but underneath it all a deep undercurrent of joy, satisfaction and contentment. Hallelujah!

Come with me to the dark places of earth and there isolated from home, home comforts, friends, loved ones, I see those who have not "counted their lives dear unto themselves," and amid the testings and pressures I hear them singing:

> "I'm satisfied with Jesus here,
> He's everything to me."

Ah, there is the secret: "Christ in us the hope of glory" brings contentment. The will of the Lord, let it bring what it may, is the sweetest thing in all the word to His followers. It makes hard things easy and bitter things sweet.

> "Lord I would clasp my hand in thine,
> Nor ever murmur or repine,
> Content whatever lot I see,
> Since 'tis God's hand that leadeth me"
>
> —*Gospel Banner.*

The Decent Sin.

Covetousness is a sin of such a heinous natnre that it is classed in the New Testament with the sins of idolatry, fornication, adultery, drunkenness, thievery, etc. See 1 Cor. 6: 9, 10, and Eph. 5: 5. Paul says, "The love of money is a root of all evil," and Jesus says, "How hardly shall they that have riches enter into the kingdom." Yet an overwhelming porportion of professing Christian men, though abhorring fornication, denouncing adultery, holding drunkenness and thievery in lofty contempt and laughing idolatry to scorn, are meantime straining every nerve and bending every energy to dispossess their fellow-men, forsooth by legal means (whether by moral is not a question with them), and to accumulate lands and houses, stocks and bonds, income and interest. The fascinating materialism of our day has crept into the church and threatens to bury out of sight all true, humble piety and worship. It is a virtue nowadays to become rich and surround yourself with magnificence. The itch for more and ever more is irritating the palms of thousands of budding young men this very minute, and the flattering opportunities which offer themselves to poor boys in a country like this are veritable baits of Satan wiling to certain destruction. Truly, covetousness is everywhere. Who can deny it? It is not "the kingdom of God first," but "last." But why is its awful sinfulness in the sight of God not acknowledged? Is it because civilization has pronounced fornication, adultery, thievery, drunkenness, idolatry, etc., indecent and covetousness decent? A.

Worth Repeating.

A. W. Bomberger, brother of our friend, Rev. H. A. Bomberger, wrote an exquisite little poem which was published in a recent nnmber of the "Snnday School Times." We take the liberty of reprinting it.

MY MORNING MINSTREL.

In sackcloth clad, from hill and plain,
The day advances, bathed in tears;
But music stirs my sluggish ears,—
A robin singing in the rain!

I rise, and in the dull gray light
I see him, from my window-seat,
The leafless branches 'neath his feet
Half hid by lingering mists of night.

Against his draggled front, forlorn,
The chill March breezes moan and sigh;
But still, with head uplifted high,
He carols bravely to the morn.

Then I, who listen, feel a glow—
A quick thanksgiving—touch my heart;
The veil is rent, the mists depart,
Again the vernal zephyrs blow.

While with the song, from everywhere,
A sudden flush of Spring descends,
And, even as the singer ends,
Sweet breath of blossoms fills the air.

O ruby-throated minstrel mine,
I bless the dawn that gave thee birth,
And set the tenderest chord of earth
Within that sturdy breast of thine!

Christ's Noblemen.

Christ has no need to call the highest classes, for He can take the lowest and make the highest. He can take the poor and make them rich; the foolish, and make them wise, the weak, and make them strong; the baseborn, and make them highborn. He does not ask what the pedigree of a man is, but what is his character. He does not require that he shall be born of a prince, but that he shall be born of the Spirit. He is not concerned about nobility, for he is the Son of God, and to those that receive Him He gives power to become sons of God. They may not trace their pedigree back to a king, but they trace it immediately to the King of kings. According to the world's standard they are weak, but according to the true standard they are weak, but according to the them worthless, but in the eyes of God one of them is worth ten thousand. They are his chosen ones.

Christian Advocate.

Fraternal Insurance.

Since many of our spiritual churches have become worldly, fashionable, and extravagant, their finances are insufficient to take care of the poor and the needy, the widow and the orphan. With all their coffees, suppers, socials, bakings, and cookings, and pew rents included—they can hardly raise the preacher's salary and incidental expenses. The poor were neglected. The secret society sharks took the advantage of this by organizing low rate Fraternal insurance companies, adding to them a ritualistic program to make them believe that they are religious, and have well nigh succeeded in robbing the class room and prayer meeting of all its members, and have clipped the wings of many a once spiritual church. Many Christian men and women are joining these societies for no other purpose than insurance, but are finally drawn into the net of sin and lose their experience. The fact is, that after all, the most needy of the widows and orphans have to be cared for by antisecrecy people or the County poor funds.—*Exchange.*

Making Things Sunshiny.

Have you ever had your day suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you? Do you remember, as a child, how excited you were because some one gave you a little present, and how you always had a feeling of admiration and affection—selfish, perhaps, but real—for that generous friend? You can do the same to-day for somebody. It is only a question of a little imagination, a little time and tronble. Think before you finish this paragraph, "What can I do to-day to make some one happy?" Think *now!* Old persons, children, servants—even a bone for the dog or sugar for the bird! Why not?—*S. S. Times.*

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QUAKERTOWN, PA., NOVEMBER, 1900.

Many people say no sermon benefits them unless they are "hit." Yet when a minister wants to benefit them in their way they often strike back.

Rev. N. B. Gruhb witnessed the passion-play at Oberammergau last summer, and is frank to say that he was most deeply impressed, though strongly prejudiced against it beforehand. It still remains an open question whether with all its impressiveness, it can add anything to the saving faith that has already done its work in the individual.

The November *Review*, coming from the press in good time, contains an interesting symposium on non-resistance as applicable to the present political campaign and presidential election. The four letters are interesting, but the last paragraph of the last letter by M. H. Hochstetter, of Island Lake, South Dakota, contains a nut which is pretty hard for a good Mennonite to crack.

Another Mennonite periodical found its way this past month to our book table. It is published in German every three months by John Horsch, of Berne, Indiana, and is entitled (translated) *Mennonite Quarterly*. It may fitly be called a Mennonite religious magazine. Its contents are theological, historical and literary. Its editorial columns are quite extensive. It is, as far as we know, the eighteenth Mennonite periodical to issue from the press in this country. Surely, at this rate the literary Mennonite need not starve to death. It is the second periodical to be born in 1900, the first being *The Cheyenne and Arapahoe Sword*. It goes without saying that each periodical aims to fill a niche. The one before us believes its existence justified hy the need of an organ which shall set forth the primitive principles and doctrines as taught by the apostles, Waldenses and "Taufgesinnten" (Mennonites), not recognizing the sects and factions into which the Mennonites have divided. The motive is commendable, and we see a future for a Mennonite magazine like this. We recall none other in our Church like it. May it prosper!

Shall the MENNONITE become a weekly? The brother in Indiana who offers $25.00 as proof of his earnest desire to have it so, has certainly established a precedent. If our patrons are liberal enough, it may become a weekly in a month's time. Let us have the offer of $25.00 apiece from *each of fifty* admirers of the MENNONITE, and the paper will reach them fresh and newsy and bright and hot from the press every seven days. Now for the response.

Since writing these lines, the following correspondence on the subject was received from the business manager of the MENNONITE:

"That brother from Indiana who is so encouraging in his offer to the MENNONITE should have three cheers. Now this is what we need to make the MENNONITE a weekly and improve it, viz: Several such liberal-hearted persons, more co-operation on the part of our ministers and friends, a regular agent to canvas our congregations, paying up of subscriptions and concentration of effort, which is much wiser than independent zeal. Concentration is sadly wanting in some phases of our church work, especially in the line of periodicals. Individual enterprises are good centrifugal forces."

The first report of the new Home Mission Board created a year ago appears in another column of this issue. Its key-note is failure—"No one delights to report repeated failures. And yet, this is all that can be reported after a year's work." The Board has failed to find one willing successor of Home Missionary Baer, resigned. It has failed therefore to accomplish the increased labors desired by Conference, as far as these labors devolved on home missionaries. The brethren sought after upon whom Bro. Baer's mantle was to fall are all excellent men and would be able to do effective work. J. W. Kliewer's declination, however, is reported to be only for the "immediate present." He certainly can not serve while a student. But he may be available later. Brother Baer has not handed in an unconditional refusal. We apprehend that the temporary tie-up will not last very long. "New occasions teach new duties." Secretary Hirschy very properly asks the question, "Have there come with the onward flow of the years such changes in the conditions among our people that other ways of work must be followed?" Yes, we believe such changes have come. We believe Bro. Baer believes it, and the secretary himself suggests a pertinent solution of a part of the difficulty when he asks, "Will the district conferences do the work alone?"

The district conferences have for years done much of this work alone. The Eastern District in the last ten years has established congregations at Souderton, Pottstown, Philadelphia, Quakertown, and one is in progress of formation at Perkasie. These congregations are all in touch with Conference. The Eastern District is hardly in need of a home missionary for building up missions. The Middle District hardly needs a home missionary. It has closely followed the Eastern District in taking care of its people and it is even more active in its efforts to win independent congregations over to the Conference. The Western, Northern and Pacific Conferences have also done some work of the same kind.

We do not know any good reasons why much home mission work cannot be safely left over to the districts. If any district succeeds in adding to itself a new congregation, such congregation, with hardly an exception, is sure to join the General Conference. It does not need a home missionary to indnce it to do so. It certainly is the duty of every district to follow up isolated families, and we believe the districts are doing so. Where the districts fail it is hardly likely that the General Conference, through its home missionary can succeed.

We would not be understood to depreciate in the least the far-reaching services of Bro. Baer. But it is noteworthy that when he entered upon his mission, the Eastern and Western Districts were the only ones in existence. Since then the Western split into two, and the Northern and Pacific Districts were organized. His mission was to aid in organization, and all organization is now finished and for a long time to come. Sufficient *esprit du corps* has been infused into conferences and congregations and these are all asking themselves the question, Where can we find more work to do?

Let the Home Mission Board communicate with the district Home Mission and Evangelization Committees. The latter will cheerfully take much responsibility off the former's shoulders. The remainder of the work can wait patiently until the Board find suitable men.

Failnre should not be writ large on the present situation. It is a thinking spell, not a failure.

Correspondences.

Deep Run, Pa.—Our fall communion was celebrated on Sunday, October 21st with preparatory and baptismal services on the day previous. On the occasion thirteen new members were added to the church, eight by baptism and five by right-hand-of-fellowship. The audiences were large and there was a hearty participation.

Butler Co., Ohio.—Rev. David Augspurger and family of Goodfield, Indiana, were visiting friends and relatives here in our midst. He was born and raised near Trenton, Ohio, settled in Illinois and moved to Goodfield, Indiana, where he is at present ministering to his congregation. He preached a number of times both at Trenton and Collinsville. His services were well attended.

Quite a number of our members are going to the Conference at Bluffton, Ohio.

Dalton, Ohio.—On the 14th of October baptism was administered to one soul, Miss Lizzie Stiner, of near Orrville. We hope that soon some more will take heed to the loving call of the Master, when he says, "Come unto me all ye that are weary and heavy laden, and I will give you rest." It is indeed a blessing greater than mortal tongue can express what it is to become a true follower of Christ in the youthful days of our lives.

On Sunday, October 21, we expect to hold communion services, several days after which our ministers and a number of others expect to leave to attend the Conference and Sunday School Convention held near Bluffton, Ohio.

Berne, Indiana.—On the 8th of October we had a church meeting for the purpose of electing delegetes to the Conference at Bluffton, Ohio, to be held on the 29th and 30th of October. Quite a number from here intend to go and attend the Conference and Sunday School Convention at the above mentioned place. Our choir at present, by desire and request of the Bluffton and Pandora choirs, is practicing a few pieces of music to sing with them on said occasion.

Our Ladies Mission Society has sent a box of goods to Cantonment this week.

Summerfield, Illinois.—Rev. C. H. A. van der Smissen, of the Summerfield Mennonite church, exchanged pulpits for the week beginning October 7th, with Rev. P. P. Lehman, of the Bethel church, near Tipton, Mo., and during Bro. Lehman's brief stay he delivered five sermons, and on Sunday afternoon, October 7th, he led the Mission prayer-meeting, and all the meetings were well attended. He also visited most all the families of our congregation.

If present indications do not fail the Summerfield congregation will be well represented at the middle district conference and Sunday-school convention, which will convene at Bluffton, Ohio, October 28th.

Donnellson, Iowa.—We certainly are blessed with beautiful warm weather all fall, for which we feel thankful, especially for the eventful Sabbaths of late, for on the 23rd of September three girls were catechetically examined and on the following Sabbath they were baptized and received in the church as members. On the 7th of October they for the first time partook of the Lord's Supper with many others.

On Wednesday, the 10th of October, we celebrated a Children's Mission Festival. The children brought their offerings to the altar, consisting of the various products of the farm, poultry, etc. The Sunday-school teachers each addressed the large assembly, interspersed with singing by the choir, Sunday-school and church hymns, after which all the articles were sold to the highest bidder. In this way over $25.00 were realized for Mission purposes.

Rev. Chr. Schowalter was chosen to represent the congregation at the coming middle district conference.

Geary, Oklahoma.—Since our last correspondence was sent, days of special blessing were spent by us as a congregation, days that remind us of the goodness and mercy of God.

Three years we now have stood as an organized church, and many were the trials during this time, yet the good Spirit has been with us, and gradually our number is growing. May God in His kindness continue to prosper His work here.

On August 19th we had election of deacons. Bro. H. Schmutz was elected as successor to Bro. P. B. Weber, whose time had expired.

On the same date one new member was added to the church by baptism. Sister S. A. Krehbiel, "mother of our Pastor," visited in our midst for several weeks.

Bro. Epp, of Newton, Kansas, stopped with us one night, while en-route to Cantonment, where he is now serving as teacher in our Mission School.

We were privileged to attend our local Conference and Sunday School Convention, which convened near Menno, on October 1st and 2d. On account of the inclement weather, the attendance from distant churches was smaller than they would have been under more favorable conditions.

Great interest was manifested by all, in the spiritual work of our little organization, and we feel that we are drawing the bond of fellowship closer, which was the chief object in establishing this "branch" of the "Western District Conference."

The brethren M. S. Moyer and Gustav Harder, both members of the Mission Board, passed through our town on their way to Cantonment, to visit the Mission Workers. On his return trip, Bro. Moyer preached for us. May God bless the words in the hearts of the hearers!

We are always glad to hear, so let others come. With kindnest regards, yours in Christ,

—J. S. KREHBIEL.

For the "Mennonite."

Around the Evening Lamp.

Under this heading, Frances Willard, "the uncrowned queen," used to entertain, instruct and inspire millions of readers in the pages of *The Golden Rule*, now the *Christian Endeavor World*. I beg leave of her spirit (now happy with the Lord, we trust) to adopt the felicitous words as a suitable peg to hang on vagrant thoughts as they come straggling by twos and threes or in larger groups upon these pages. Not that all thoughts, or even the majority of them, come when snugly arm-chaired about the table evenings with the bright mellow light flooding the pages of your book or paper; but thoughts naturally love to hover there and often just before bedtime, when you are alone or next to alone and ought to retire, do they flutter around you and the lamp like moths. Then is the time to capture them.

The clock has just struck eleven. In one hour it will be midnight, and this day of grace, October 17, 1900, will have sealed its record, no more to be broken till the "Great Assize" reveals all secrets. Yet one hour to right many wrongs, if that be possible. One hour to attend to neglected duties, map out to-morrow's work, take a retrospect of the dying day. One hour, and a career will be launched or stranded, a character made or unmade, a future forecast or blighted. What stupendous issues may and do hang on an hour! If a day may be as a thousand years to the Infinite One, surely an hour may be worth a million to many a soul. As many life-chapters slumber in an egg-germ, and their complete unrollment is there fore-shadowed and determined, so one hour may hold within its possibility a brilliant, a useful, or a successful life-work. A wonderful destiny may be born now, and birth periods are not long. To many, this very hour is an unutterable tedium, and its sixty golden minutes are flung to the winds. To many others, it is the most momentous period of life, epoch-making, and the sixty golden minutes are carefully, almost greedily, counted and put on interest. Let us all hoard up the minutes. It is justly odious to be miserly of gold, but honorable in the sight of God and man to be a miser of time. Utilize your spare hours. You know not hut that your distant future may hang upon the issues of these little stray hits of leisure time.

* * * * * * *

Charles Lamh tells the legendary story of a Chinaman in the gray dawn of history whose little boy, jeft to himself, accidentally set the house afire, wherein several pigs were roasted allve to the eventually great delight of the youngster who learned to relish roast pork. When the grave father came home, his anger and dismay were very much softened and toned down by the savory dish his son offered him, and thereafter every few days he burnt down his house. He thought it necessary to destroy a house every time a pig was to be roasted.

This tale may serve to illustrate a great error prevalent among people everywhere, which is often harmless and amusing, but, again, too often productive of serious trouble. The error is that of confusing essentials and accidentals. Some ministers are guilty of it in the pulpit when they strike a certain pitch or tone of voice, or let their flowing periods slide up and down certain cadences or warm up in their discourse to a certain climax when it is convenient to explode or collapse, and then dropping down to double bass, begin a fresh ascent of the vocal mountain. This process they seem to think essential to a good sermon,—in other words, an indispensable condition of success, whereas it is all only an accidental mannerism of certain speakers. Imitation, conscious or unconscious, is responsible for much of it. The only way out of it is to be natural, think clearly, be in earnest, understand the hearers and express one's convictions forcibly. Ever so many people think conversion of the soul impossible without an "anxious bench" or excitement of some kind. But these mechanical additions, are simply ancient conveniences or even ancient weaknesses canonised by custom, and in this way unhappily graduated from accidentals to essentials. What matters it where you are converted, whether in church or at home, while reading the Word or listening to a sermon, whether under the open sky like the eunuch or in an underground den like the jailors. A little girl, being present at religious services held in a yard, exclaimed, "This is queer church." To her undeveloped mind, a house of some kind was essential. We find no fault at all with people for such confusion, but we must kindly ask them not to criticise us if we cannot just share their confusion, we must protest against their insisting that their error is to be exalted, like legal precedents, into fixed universal laws.

But I much suspect that my readers are sleepy by this time, and the "Evening Lamp" must now be blown out. Be careful not to extinguish the thoughts kindled in your hrain. Turn them down low as you seek your pillow—or, made fragrant with the incense of your retiring prayer, let them burn on in the censor of your soul.

H. G. A.

Missionary.

From Our Missionfields.

Brother J. B. Epp, of Newton, Kansas, has been appointed hy the Mission Board as teacher of our mission school at Cantonment. Sister Bertha Kinsinger, the former teacher, is now engaged in mission work among the adult Cheyennes, assisting brother and sister Petter in their work.

Missionary Petter during the past Quarter had the pleasure of baptizing three Indians, a father, a son, and a daughter, all belonging to the same family. The son has since died. The father was a prominent and highly respected member of his tribe, and had lately been chosen as one of their chiefs.

The chapel erected at Cantonment during the past summer for the use of missionary Funk and his Arapahoes, was dedicated to the service of God on Sunday, October 7th. As this was a day after the conference held at Cantonment, both the other missionaries and the attending members of the Mission Board could be present and take part in the services.

The mission school at Cantonment has been reduced to about half its former size. And instead of having two teachers as before, the pupils are now all under the charge of one teacher. The opinion seems to be prevalent among our mission-workers, that the time has come to relinquish educational work altogether and devote our energies solely to mission work.

The brethren Penner and Kroeker, our missionaries for India, expected to sail from Russia, where they have been spending some time visiting their friends and a number of churches, for Bombay, India, on October 23rd or 24th, according to our time. By the grace and protection of God they will now soon have entered upon "India's Coral Strand", where they expect to assist in proclaiming the blessed Gospel of Jesus Christ to the benighted millions, who are yet living in heathen darkness.

The reports from our different missionaries in Oklahoma, as read at the conference, all speak encouragingly of the work in which they are engaged. Although the Gospel, as proclaimed by our missionaries, still encounters much opposition on the part of some, yet there are always others who gladly come to hear the truth, so that the preaching services as a whole are comparatively well attended and the word is heard attentively. And while the attendance at the services seems to be on the increase, there are not a few who seem to be earnest seekers and inquirers after the truth.

The second conference of our missionworkers in Oklahoma was held at Cantonment on October 5th and 6th. The conference seems to have been well attended, and judging from the report received, the proceedings were both interesting and instructive. Different subjects pertaining to the work were discussed and a number of suggestions and recommendations for the future were made. The Mission Board was represented at the conference by the brethren Harder and Moyer. The next conference is to be held at Hammon, Oklahoma. The time for holding it is to be fixed and the programme is to be arranged by the permanent chairman, brother R. Petter.

At Darlington, Cantonment and at Hammon, our missionaries now have access to the Government schools to do missionwork and give religious instruction to the children. Thus new doors have been opened for our workers by which our influence is extended also to those children and young Indians who do not attend our own school.

Report of the Home Misison Board of the General Conference.

Repeated questions have been raised since the last session of the General Conference in regard to the activities of the Home Mission Board. The churches have a right to know all the transactions of the Board. Gladly would the Board have reported favorably, and much earlier than at this late date. But for some reason or other the Board was unable to reach any satisfactory results, and hence no report was published. No one delights to report repeated failures. And yet, this is all that can be reported after a year's work.

Already at the Conference a year ago the Board in repeated sessions, with all members except Bro. Aeschliman present, took action to carry out the wishes of the Conference, namely to do more work than was possible in the past. An urgent call was extended to Bro. J. B. Baer, who for fifteen years had done such excellent work in this large field. The Board as well as the general public appreciated his untiring and self-sacrificing efforts to build up God's kingdom among our people. The fruits of his labors are still appearing and will for years to come continue to appear. In view of these facts the Board felt that only through the continued labors of Bro. Baer could the Home Mission work be properly carried on.

Much to our sorrow the reply to the call came already in December that he could not devote more than half his time to this work, and that if other workers could be secured he would be ready to leave the work entirely. At once the Board took measures to employ him for half his time and secure others to help him. But before arrangements were completed—and it must be remembered that the members of the Board are 3000 miles apart and that it takes a letter nearly three weeks to make its journey—Bro. Baer reported his resignation to the churches through our church papers. (The MENNONITE, March number, and *Bundesbote* of February 1st.) For this reason no report was needed from the Board concerning his resignation.

But what now? New plans had to be developed. Already in April the Board was determined to make another effort to call other workers. The field was to be divided and two men sent forth. A call was extended to Bro. H. J. Krehbiel, of Trenton, Ohio, and to Bro. P. H. Richert, of Newton, Kansas. But both brethren felt that they could not accept the position offered. Immediately after that a call was extended to J. W. Kliewer, now student in the Northwestern University at Evanston, Illinois. But he also did not see his way clear to accept the position for the immediate present.

And now at the end of the year we are just where we began. Where is the trouble? While the Board has accomplished no results, the members have the satisfaction of knowing that they have tried hard to do their part. Are there no workers? Or have we been unable to find them? Have there come with the onward flow of the years, such changes in the conditions among our people that other ways of work must be followed? Will the district conferences do the work alone?

And yet all around us there is a pressing demand for work. Isolated families are lost to the church because they are neglected. Weak churches are dissolved because they are not put into living touch with other churches. In other places inroads are made into churches by those who selfishly cause their overthrow. And finally, there is much need for a mutual strengthening of the bond of fellowship between the churches, and between the district conferences. The members of the Board urge the people to join them in praying to the Lord of the harvest to send forth laborers. In the name of the Board,

N. C. HIRSCHY, Secretary.

Jesus Coming Again.

There is no more inspiring theme to be found for the praises of God's children than the one indicated above. Nor is there any matter of prophecy more clearly set forth in all of God's word, both as to fact and as to the manner of its occurrence. Leaving the testimony of scripture for the reader to look up for himself, his attention is here directed to the testimony of devout Christian writers from the first centuries of our era to the present day. We quote from the *Faithful Witness*.

This precious doctrine was the prevailing belief of the Church for the first two centuries of our era. In his work on the Millennium, Silas Henn says: "Indeed, during the whole of the first three centuries and a part of the fourth, vast numbers of Christians believed in the second coming of Christ, and the Millennial glory that is to follow. And no doctrine was more dear or more precious to the early Church than this, and it should be equally so to us. They looked forward with joyous anticipation for His appearing and His Kingdom. The suffering for righteousness' sake were so great that they saw no prospect of peace until the Prince of Peace should come again. They expected no Millennium prior to that event. But when an entirely different and greatly improved (?) state of things was brought about by Constantine they gradually thought less and less of the promised Millennium. With temporal prosperity under his reign, and the terrible persecutions which had been experienced under paganism ceasing, the Church allowed the doctrine of the Millennium to decline. Having outward peace, and the offence of the cross having ceased, they became too satisfied with things as they were, and in a great measure lost their hope in the predicted reign of Christ." Bengel says, "When Christianity became a worldly power by Constantine, the hope of the future was weakened by the joy over the present success." In their commentary, Jamieson and Fausset say, "Under Constantine, Christianity being established, Christians began looking at its temporal prosperity, as fulfilling the prophecies, and ceased to look for Christ's promised reign on earth." And Kurtz remarks, "As the aspect of outward affairs changed under Constantine, these views lost their hold on men's minds. The Church now prepared for a long continued period of temporal prosperity, and the State Church of that time forgot the Millennial glory of the future.

Rev. W. B. Godbey in his pamphlet "The Return of Jesus" says:

"When the bride forsook her beloved spouse and got married to the anti-Christ she did not want the Bridegroom to come. It is His fallen bride who opposes His coming. The true bride is on the lookout for Him.

The false Church has already accepted the "love of the world," and gotten married, and, of course, she doesn't want Christ to come back. It would break up all the arrangements. Certainly she doesn't! She is in no fix for Him to come, and so she doesn't want Him."

Said Cyprian, A. D. 220: "It were a self-contradictory and incompatible thing for us, who pray that the kingdom of God may quickly come, to be looking for a long life here below . . . . . Let us ever in anxiety and cautiousness be waiting the sudden advent of the Lord."

Said Cyril, A. D. 350: "Do thou look for the true Christ, the Son of God, the only Begotten, who is henceforth to come not from earth but from heaven, appearing to all more bright than any lightning, or any other brilliance, with angels for His guards, that He may judge quick and dead . . . . Venture not to declare when these things shall be, nor on the other hand abandon thyself to slumber, for He saith watch, &c; . . . . but it behooveth us to know the signs of the end,—and we are looking for Christ."

Said Wm. Tyndale: "Christ and His apostles . . . warned to look for Christ's coming again every hour."

Said John Bradford: "Covet not the things that are in this world, but long for the coming of the Lord Jesus."

Said John Piscator: "The Advent of the Lord is to be looked for with perpetual vigilance,—especially by ministers of the word."

Said Latimer: "Let us therefore have a desire that the day may come quickly; let us hasten forward; let us cry unto him day and night, Most Merciful Father, thy kingdom come."

"Said Ridley: "The world, without doubt,—this I do believe and therefore I say it,—draws towards an end. Let us, with John, the servant of God, cry in our hearts unto our Saviour Christ, Come, Lord Jesus, come."

Said Calvin: "We must hunger after Christ, we must seek and contemplate till the dawning of that great day, when our Lord will fully manifest the glory of His kingdom."

Said Luther: "I ardently hope, that amidst these eternal dissensions on the earth, Jesus Christ will hasten the day of His coming, and that He will crumble the whole universe into dust.

Said Baxter: "For my own part, I must confess to you, that death, as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me; so that, if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear before the period of my age, it would be the joyfulest tidings to me in the world. Oh that I might see His kingdom come!"

Said Joseph Alleine, writing from Ilchester jail to his flock: "This is the day I look for, and wait for, and have laid up all my hopes in. If the Lord return not I profess myself undone—My preaching is in vain, and my suffering is in vain, and the bottom in which I have entrusted all my hopes is forever miscarried."

Said the seraphic Rutherford: "The Lord hath to'd you what you should be doing till He comes; wait and hasten, saith Peter, for the coming of the Lord. All is night that is here, in respect to ignorance and daily ensuing trouble; . . . therefore sigh and long for the dawning of that morning, and the breaking of that day of the Son of man, when the shadows shall flee away. Persuade yourself that the king is coming. Read His letters sent sent before Him—Rev. 22: 20—Behold I come quickly. Wait, with the wearied night-watch, for the breaking of the eastern sky."

Said Matthew Henry: "As Christians, we profess not only to believe and look for, but love and long for the appearing of Christ and to act in our whole conversation with regard to it. The second coming of Christ is the center in which all the lines of our religion meet, and to which the whole of the divine life hath a constant reference and tendency."

Said Increase Mather: "You must not only look for, not only believe that such a day will come, but you must hasten to it—that is, by earnest desire and longing wishes."

Said Doddridge: "He comes quickly, and I trust you can answer with a glad Amen that the warning is not unpleasant to your ears; but rather that His coming—His certain, His speedy coming—is the object of your delightful hope, and of your longing expectation. For with regard to His final appearance to judgment, our Lord says, 'Surely I come quickly.' And will you not here also sing your part in the joyful Anthem? Amen; even so come, Lord Jesus."

Said Calvin: "In plucking up the faith of Christ's coming Satan aims direct at the throat of the Church. For to what end did Christ die and rise again, but that along with Himself He might some day redeem us from death, and gather us into eternal life?"

Massillon says: "In the days of primitive Christianity, it would have been deemed a kind of apostasy not to sigh for the return of the Lord."

Says Van Oosterzee: "All the Apostolic exhortations and consolations are so closely connected with the prospect of the personal return of the Lord, that whoever contradicts this last, thereby takes away the roof and cornice from the structure of Apostolic Theology."

Says Albert Barnes, D. D.: "Paul says it was one of the distinct characteristics of Christians, that they looked for the coming of the Saviour from heaven. They believed he would return. They anticipated important effects would follow to them for His second coming. So we should look . . . . Let us look for the coming of the Lord. All that we hope for depends on His reappearing. Our day of triumph and of the fulness of our joy is to be when He shall return."

Says Dean Alford, "This coming of the Bridegroom is the most joyous for the Church, the most joyous for every faithful soul. All nature has been earnestly expecting it; for then, first, shall the wilderness rejoice and blossom as the rose; then none shall hurt or destroy, but the redeemed of the Lord shall come with songs, and everlasting joy upon their heads, and sorrow and sighing shall flee away . . . . The Lord will come in person to this earth. His risen elect will reign here with Him. This is my persuasion, and not mine alone, but that of Christ's waiting people, as it was that of His primitive apostolic church, before controversy blinded the eyes of the fathers to the light of prophecy."

Brief and Pointed.

From a lecture recently delivered in one of the Philadelphia churches by Rev. William B. Williams the following epigrams were collected by a newspaper reporter:

There is something better than railroad stocks and bonds to leave to your children. If these are secured at the cost of a closed Bible on the centre table, or a vacated family altar, they will prove a curse rather than a blessing.

*

God's lines of promotion run close by mother's knee.

*

The criminal classes, you will find, do not come very often from the homes of the mechanic, but from the homes where the boy has never earned a dollar.

*

Cast the decanter from your house as you would a deadly viper.

*

No man or woman should marry until both have given their hearts to God.

*

Every birth begins a destiny.

*

We all carry unconscious signs, and are patterns for others.

*

Cards are the tools of the gambler, and are stained with blood and ruined lives.

*

The tronble is, parents do not enter into home amusements with their children.

*

You cannot substitute anything for neglected hours of home training.

*

I think God intends that children shall be brought in, even the youngest, and live as members of the Church of God.

*

One of my first steps downward was fifteen-ball pool.

*

Young men stand at the forks of the road very early.

*

Wickedness crowds itself upon a person.

"To Me to Live is Christ."

What did the Apostle Paul mean? There are seven things which he might have meant. By these words he intended to say that—

1. Christ was the author of his life. It was as though he had written, "To me to live at all is Christ."

2. Christ was the sustainer of his life. "To me to continue to live is Christ."

3. Christ was the law of his life. "The conditions in which I live my life are summed up in Christ."

4. Christ was the product of his life. "To me to live is to reproduce Christ."

5. Christ was the aim and influence of his life. "To me to live is to lead men to Christ."

6. Christ was the impulse of his life. "To me to live is to be swept along under the compassion of the Christ."

7. Christ was the finisher, the crown of his life. "To me to live is to be at last what He is, and to find the crowning of all my manhood in Him."

Christ the end, as Christ was the beginning. Christ the beginning, and therefore Christ the end. Whether this man looked back upon the past, at the present, or into the future within or without, behind, above or beyond to the consummation—wherever he turned his eyes, he saw Jesus only.

For the Young People.

Prayer Meeting Topics.

BY ADDIE MULLEN.

Nov. 4.—Are you doing your best? Matt. 25: 14-30.

The parable of the talents teaches us a lesson of activity and fidelity. To every Christian, the Lord gives some talent or trust. Our gifts are not for our own pride or pleasure; but to be used in His service. We are only house-holders of the manifold gifts of God. We are to employ them not according to our own ideas, but according to God's will. We have entrusted to us, *just* what we can take care of. At times, it may seem, the talent is so small, that it may hardly be recognized; let us not complain, but use the one talent. If we are found among those that bury their talents, then are we the wicked and slothful servants or false Christians, enemies of God. We are not judged by what is given, but by our use of the gifts. If we do nothing against our Lord, we are sinful because we do nothing for Him. We may often have a great many anxieties about what is to come in life, and we may tremble at the great responsibility, but if we come to the rough places, God will take care of us, steady our hands and give us courage that we may go right through.

May we so use our talents as to increase in all good works, so that when the Lord comes, we may be found faithful and receive our eternal reward.

"Have we been true to the trust He left us?
Do we seek to do our best?
If in our hearts there is naught condemn us,
We shall have a glorious rest."

Nov. 11.—Deciding for Christ. Luke 14: 25-33.

If we decide for Christ, we want to know Him. To some, Christ is a creed and a pattern of life, but not a personal friend. They think of His sweet life as but a vanished dream. Or, if they realize His resurrection, He is to them an absent friend, like a dear one journeying in another land—real, living, true, trusted but far away. He does not belong to the past nor to the far away, but is a Friend who would come into the actual daily life of each of His believing ones, if we but trust and obey Him—then do we learn to know Him and love Him. Yet, we shall not only love Him but be bearers of His cross. We all desire to rejoice with Him, but—are we willing to endure anything for Him? Many love Jesus so long as no adversities befall them,—many praise and bless Him so long as they receive any consolation from Him,—but if Jesus hides Himself and leaves them but a little while, they fall either into complaining, or into too much dejection of mind. *Powerful* is the pure love of Jesus which is mixed with no self-interest or self-love. Our denial of self measures our likeness to Christ. He never chose His own will, nor worked in His own way, nor lived for His own comfort, nor sought His own glory. His, was a life of self-denial. If we would reign with Him, we must also bear the cross with Him. Let us bear the cross that is laid upon us, ever looking to Christ our King who goeth on before, He will help, guide and direct us.

Nov. 18.—What Intemperance costs our Nation. Prov. 23: 1-7; 15-21.

To have a safe nation, each individual must have a knowledge of right living—love his home, his country, but love still more the Kingdom of God. A people, addicted to Intemperance, will not understand nor obey the divine will, and will bring upon themselves the wrath of God. No virtue can thrive in the soil of intemperance. Strong drink clouds the brain and deadens the heart. Through this powerful enemy, one of God's greatest gifts to man is being destroyed—the gift of love. When we come to this precious human love, which our hearts crave and which seems so satisfying, we know that infinite divine fullness lies back of the tender warmth. Nothing is so grateful to the heart of Christ as love and the heart that was pierced on Calvary doth still for His *loved ones* feel and seeks to bring back the erring and wayward. Yet, like Belshazzar, multitudes are warned but being lifted up and hardened by pride, they disregard the warning and forget God. Though Belshazzar seemed secure in his revelries, his conqueror was near by, and the judgment did not end with Belshazzar; it extended to his kingdom. Similarly, are the sins of our rulers visited on us now, because in some real way, we share in their guilt. What a signal illustration that there is a God who judgeth the world in righteousness! How the power of influence may spread from the individual over the nation! Each man has his own place to fill, and will leave his own mark behind for blessings or for the reverse. The atheist who spent a few days with Fenelon said; "If I stay here much longer, I shall become a Christian in spite of myself." So remains the influence of the sinful man, working as a blight upon the lives it touches. No matter how great a nation or kingdom may be, it is subject to the righteous judge of all; and if its affairs are not administered in righteousness, it must perish. "Blessed is that people, whose God is the Lord."

Nov. 25.—Praise the Lord. Ps. 147: 1-20.

We all have cause to thank God. God is the source of all prosperity, national and individual, spiritual and temporal. Men are dependent upon Him for "every good and perfect gift." Alas, how we must grieve our Saviour through our ingratitude! Each of us receive countless blessings for which we never thank Him. All of us, offer many petitions to our Heavenly Father, but few remember to thank Him when He grants these petitions. God continues to do us good even if we are ungrateful,—how can we enjoy the gifts and forget the Giver! God wants to pass his gifts and blessings through us to others. Receiving, unless we give in return, makes us proud and selfish, and we fail of our mission. Let us not ask God merely for mercies, favors and common gifts. There is one gift, which includes all other gifts and blessings, that we should ask for most largely and open our hearts to receive—that is God himself. He is willing to give Himself for the asking, not merely the favors, and benefits that His hand dispenses. Seek to be filled with the divine Spirit, then self will die. Then our life will breathe benedictions and drop blessings everywhere. When our hearts are right, there is no employment so pleasant as praising God. To forget this most excellent service, is a proof of wickedness. The Lord is the safe guard and protector of His people, and He will deliver and save all who put their trust in Him. When Christians manifest that they are sincere and earnest in the cause of Christ; are united in affections and efforts; are joyful in the Lord, and strive to do good as they have opportunity to all, it may be expected that religion will prosper, and many be added to the Church such as shall be saved.

"The Lord taketh pleasure in them that fear Him, in those that hope in His mercy. Praise the Lord."

A Sure Cure for Soul Trouble.

In these days of patent medicines where any number of so-called remedies are advertised each one as a "sure cure" of ills few or many, generally many, a heading like the above might be calculated to arouse suspicion, especially among such as have suffered disappointment and worse from human humbugs. But one needs only to look at the author of this "cure" to be assured that there is no deception about it. The Great Physician who knows the precise condition and need of every soul not only *gives* but Himself *is* the sure cure for every soul by sin oppressed. That great but humble man of God, George Muller, talking at one time to a company of University students spoke to them thus of his experience with the divine healer:

Young gentlemen, I, too, have been a University student, and I am glad to meet you. I know you and your student life through and through. There isn't anything in the life you are now living, or in the studies you are now studying, that I do not know all about. Probably I know some things you do not know. Probably I have experiences of a University life that you have never had. I have been a student, and I have learned some things. I have read all the Latin and Greek classics. I can talk Latin and Greek. I can speak nearly all the languages. I can read Hebrew, Arabic, Syriac and some other Oriental tongues. I have studied mathematics, philosophy, chemistry, and such things. So you see, young gentlemen, you have nothing to teach me in your departments of University study, and probably there are some things I could teach you.

"I am a graduate of the University of Halle. There were twelve hundred students in the University when I was there: and for the most part they were a wild, swearing, beer-drinking set, though some of them were hard students. I was, and I was a ring-leader among them in their mad pranks. At that time there were but eight avowed Christian students in the whole twelve hundred, and we who were not Christians made it hard for them. They were brave, manly fellows, and had a weekly prayer meeting; but they had to hold it secretly, and with frequent changes of place.

Along toward the close of my University course something seemed to go wrong with me. I was not sick, and I had no misfortune, but I was unhappy. 'What's the matter with you, George?' one asked; 'you are not studying hard enough.' And I studied harder than ever, but still I was not happy. 'Go more into society.' And I went into society, but my unhappiness continued. 'Why, George, are you going crazy? Ah! I know what it is; you need new scenery and associations.' So I took my staff and tramped off south, down into Switzerland, where I expected surely to drop my burden; but I did not. I visited Lucerne, and Myringen, and Interlaken, and Chamounix, but my burden clung to me. I got frightened and hurried back to Halle, and took up my studies again in a frenzy; but my burden grew heavier and heavier. At last I remembered the eight Christians and their prayer meeting, and, without any distinct purpose in my mind, sought one of them whom I knew, and said to him, 'Carl, you have a prayer-meeting?' 'Yes.' 'Where do you hold it?' 'I shall not tell you.' 'Why not?' You know very well, you only wish to mock and scoff.' 'Upon my word, Carl, I do not. Tell me where you meet, and when, and I will come and will behave myself.' I finally convinced him that I was in earnest, and he told me the place of meeting; but he did not have a suspicion that my wish to be present was anything but a mere whim of curiousity.

"I was promptly on hand at the hour, to the evident embarrassment of the members of the little band; but they went on with the meeting. A chapter in the Bible was read, a few prayers were offered, and some remarks were made, and the prayer meeting was over. But I detained the young men and told them my case. They were amazed. I said to them, 'I do not know if it is what you have and I have not that I need, but tell me what it is.' And one and another told me of Christ; and they prayed with me, and I prayed for myself. And at last I saw Christ as my Savior, and I believed on Him; and the burden rolled from off me, and a great love for Christ filled my soul. Gentlemen, that was more than fifty years ago. I loved Jesus then; I loved Him more the year after, and more the year after that; and more, and more, and more every year since; and how much I love Him now I could not begin to tell you. Jesus Christ is my great and glorious and adorable God and Savior, whose love fills my soul."

Make Friends at Home.

Many boys and girls are very anxious to make friends among strangers, while no pains are taken to make friends of those at home. Father, mother, brothers and sisters all seem to be beyond the pale of friendship. They may be insulted, and with impunity; no courtesy or respect is paid them; they are expected to make up at a moment's notice, no apology of any kind being offered or thought of. Brothers and sisters have become lifelong enemies from small beginnings. Bitter quarrels have resulted from unpremeditated, but nevertheless cruel, injustice. Relatives imagine themselves privileged to criticise as no stranger would dare to do.

Now this is all wrong. Brothers and sisters should speak words of praise and encouragement. Leave others to do the disagreeable—it will be done, never fear. Be as courteous at home as you are abroad. Respect your home and family as you wish to be respected. Don't save all your frowns for home. Love your brothers and sisters, remembering that love begets love. You will never regret the kindness you have shown, while your thoughtlessness and indifference to your own may reap a bitter harvest. Life would be smoother in a home if everybody would endeavor to understand his or her neighbor in the home, and if everybody were taken at the best, and not at the worst, valuation.—*Union and Times.*

Song for Harvest.

Come, ye thankful people come,
Raise the song of "Harvest Home."
All is safely gathered in,
Ere the winter storms begin:
God our Maker doth provide
For our wants to be supplied:
Come to God's own temple, come,
Raise the song of "Harvest Home."

We ourselves are God's own field,
Fruit unto his praise to yield:
Wheat and tares together sown,
Into joy or sorrow grown:
First the blade, and then the ear,
Then the full corn shall appear:
Grant, O Harvest-Lord, that we
Wholesome grain and pure may be.

For the Lord our God shall come,
And shall take his harvest home:
From his field shall in that day
All offences purge away:
Give his angels charge at last
In the fire the tares to cast:
But the fruitful ears to store
In his garner evermore.

Then, thou Church Triumphant, come,
Raise the song of "Harvest Home."
All are safely gathered in,
Free from sorrow, free from sin:
There, for ever purified,
In God's garner to abide:
Come, ten thousand angels, come,
Raise the glorious "Harvest Home."

—HENRY ALFORD.

A Method of Banishing Sectarianism.

H. G. ALLEBACH.

Adopt God's method, which is—study the Scriptures. I met an old acquaintance the other night, not a Mennonite, and we enjoyed a good heart-talk on the Holy Scriptures of God. He was all on fire with the subject. Formerly an omnivorous novel-reader, he now has no time for novels, but counts them trash by the side of the Bible. He told me his church had been recently awakened, and that it was now studying the Word under the leadership of a thorough Bible student of the Pennsylvania Bible Institute school. Most of them have outgrown sectarianism and now complain of the intolerant attitude of their own pastor. As we discussed one Scripture truth after another, it occurred to one of us to note the remarkable unanimity of our conviction, and the beautiful disposition to let doubtful points settle themselves by and by. Oneness of the Spirit pervaded us. I am sure if I were to meet all of my friend's associates in study, I would agree with every one of them, barring a few minor points. And this is not the only Bible-class in this country. Their name is beginning to be legion. There never was an age like this for Bible study. Did I just now hear some one say, "No two men can read a chapter without preferring differing interpretations"? My ears must have deceived me. Thank God, the "science of theology" is losing caste more and more among ministers who are now eager to catch every whisper of the Spirit of God,—and the Spirit does not teach theology but the Word of God. Theology has always separated men. It has always been one-sided. It has been guilty of an unholy alliance with worldly philosophy. It has even stooped to amalgamate with science falsely so-called, resulting in Higher Criticism. It has sought to correct the inspired record from the basis of pagan "history." Recent archaeological discoveries have, however, put the presumption of these historical burglers to shame. "The earth opened and swallowed them up." Students of theology have been notoriously guilty of knowing more *about* the Bible than the Bible itself. What else but failure could result from all these unnatural and unhallowed methods of approaching the truth? No wonder disagreement and the strife of schools and the intolerance of sect characterize church history.

O that a Bible class might be started in every congregation in this country, its sessions opened and closed with prayer, and every student intent upon knowing only what the Bible has to say for itself! What a revolution—peaceful, to be sure—would break out! What brotherly feeling would melt hearts together! How sectarianism and denominational prejudice would be buried fathoms deep! God speed the day!

The Devil is still misquoting Scripture. A drunkard recently said, "Jesus says, Eat Drink and be Merry."

For the Mennonite.

The Church.

Christ died for the church. For her he shed his precious blood, buying her from the world. His Church is his body on the earth, his bride, whom he will take to himself at his second coming. The whole New Testament is simply an account of the founding, the nature, the occupation, the progress and the final destiny of Christ's people, constituting the church.

The first helpful and essential idea concerning the church is that it consisted of a gathering of believers. Jesus, just before his death, prayed for his disciples that they all might be one, that they might love one another and thus keep their unity secure. This the disciples did after Christ left them, staying together, separated from the persecuting world. We can see that Christ wished to form a society opposed to the world. He wanted a peculiar people for himself, not Jews this time, but a church composed of Jews and Gentiles made one by the blood of Christ, in whom is neither Jew nor Gentile, but a new creature. This society was to be a heavenly society. It had already been a heavenly society when Christ was personally in their midst. Where Christ is, there is Heaven. But after he left them, they still had him with them according to his word—"So I am with you till the end of this age." Whenever they gathered, they gathered in his name, and he then, according to his promise, was present with them. Thus his people were not of this world, but were slowly building up a commonwealth of Christ on earth, of which they were citizens. We see that fellowship was one of their cardinal principles. We learn this from Acts 2: 42.

And now we must look beneath and discover the great tie which united them. It was the Holy Spirit. He kept them together. The Spirit took Christ's place, and the sheep were not scattered. He is called the Comforter. For the Spirit the disciples were to wait, commanded by Jesus before his ascension. Ten days after his ascension, the Spirit came as they were together in Jerusalem, and from that hour they were united forevermore. Here the historic church begins. The Spirit was not only uniter, but also teacher, power, distributor of gifts, interpreter—everything the Christ would have been, had he remained. Under the Spirit's leading, the Church grew wondrously in numbers and in spirit and influence.

Sunday School Convention.

The Sunday-school Convention of the Middle District Conference will be held at Bluffton, Ohio, November 1st, directly after the close of the Middle District Conference and College dedication.

By order of Program Committee,
EDITH A. MEHL, Secretary.

Marriages.

RUTH—AUERNHEIMER.—On September 30, 1900, at the home of the bride, near Summerfield, Ill., by Rev. C. H. A van der Smissen, Henry A. Ruth and Anna S. Auernheimer, both of Summerfield Ill.

Deaths.

SPRUNGER.—On September 20, 1900, near West Leabnon, Ohio, infant daughter of Mr. and Mrs. N. L. Sprunger, died of summer complaint at the age of about 3 months. Interment at Salem church, Dalton, Ohio. Rev. A. A. Sommer and J. Lehman officiating.

HOFSTETTER.—On October 2, 1900, at McQuaid, Ohio, Leah, wife of Albert Hofstetter, aged 23 years, 10 months and 3 days. She had lived in matrimonial life only about six months. Interment at Salem church, Dalton, Ohio. Services conducted at the house by Rev. A. A. Sommer and by Rev. Joel Lehman at Salem church, Dalton, Ohio.

HALLER.—On October 6, 1900, in Milford, Bucks Co., Pa. Jacob Haller, aged 67 years, 24 days. Funeral services were held by Rev. A. B. Shelly and interment made at the East Swamp Church on October 8th.

HABEGGER.—On October 7, 1900, near Berne, Indiana, Lena A. Habegger, aged 55 years, 10 months, and 10 days. Funeral services were held on the 9th, sermon by the pastor, Rev. S. F. Sprunger.

RITTER.—In Souderton, Pa., on October 9, 1900. H. W. Ritter, M. D., aged 46 years, 9 months and 17 days. Interment on the 15th at Indian Creek Reformed church. Services by A. M. Fretz at the house and Revs. Luckenbill and Fluck at the church.

YOUNG.—On October 12, 1900, near Centre Valley, Jacob M. Young, aged 67 years, 2 months, and 12 days. He was buried at the Soucon Mennonite meetinghouse on October 17th. Funeral sermon was preached by J. S. Moyer.

URMEY.—On October 15, 1900, of old age, Joseph Urmey, aged 82 years, 8 months and 16 days. He was buried on October 18th at the Saucon Mennonite meetinghouse. Funeral sermon was preached by J. S. Moyer.

LEIDY.—On October 16th, 1900, near Perkasie, Pa., Sarah, *nee* Diehl, wife of Oliver Leidy, aged 69 years, 3 months, 19 days. Funeral services were held and interment made at the Flatland church, on October 19th, A. B. Shelly officiating.

Contributions.

For India Famine Sufferers.

Congregation at Geary, Okla., per Rev. Chr. Krehbiel, $35.0.; Geary Sunday-school, $15 00.
From Excelsior, Mo., per Rev. M. S. Moyer, $7.00.
Collection Children's Festival of Bergthal Sunday-school, per J. J. Kliewer, Shelly, Okla., $24.00.
Trenton (Ohio) church, per Rev. H. J. Krehbiel, $11.00.
Per Joel Sprunger, Sunday-school at El Reno, Okla., Harvest Home collection, $46.80.
Benjamin Habegger, Berne, Indiana, per Rev. S. F. Sprunger, $2.00.
Mennonite Church, Alva, Okla., per J. F. Lehman, $4.50.
Salem's church, Sonnenberg, Ohio, per J. L. Amstutz, $2.35.
M. G. Oberholtzer, Gerysville, Pa., $1.00.
Anonymous, Whitewater, Kansas, per Rev. Chr. Krehbiel, $10.00.

For Armenia.

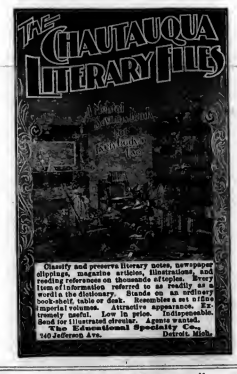
Per D Schrag, Moundridge, Kan., Hoffnungsfeld cong. $177.50; A. Schrag, $5.00; Wm. Kœnig, $3.00.

For Texas Sufferers.

W. C. Gerhart, Philadelphia, $5.00; Mr. Young, 50c.; Anonymous, $1.00.
Bruderthal congregation, Canada, Kansas, per Heinrich Riesen, $65.87.
Zion's church, Donnellson, Iowa, per Rev. Chr. Showalter, $4.00.—Total $420.52.
Gratefully acknowledged.
HARRISON LANDIS, Treasurer.

Paid their Subscription.

Mrs. Judith Fry	Sept	1901
Aaron S Moyer	Sept	1901
Irene Rothrock	Oct.	1900
Isaac Hunsberger	Dec.	1901
I H. Landis	Sept	1901
H. S. Stauffer	May	1901
W. B Gottshall	Mar.	1903
A. L Brenner	Apr.	1901
Mrs P A Moyer	Sept	1901
J. S. Moyer	Sept	1901
H. G Shaddinger	Sept.	1901
Geo H Kremer	June	1901
Wm Yohn	Sept	1897
I. H Beehle	Sept.	1901
Uriah Binkley	Sept	1901
Catharine Witmer	Nov.	1.01
J. F Clemmer	Oct	1901
Chas H Moyer	Sept	1901
Wm Borneman	April	'98
John P Keeley	May	1900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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Items of News and Comment.

On Oct. 27, ten young persons were received into the membership and communion of the Hereford congregation.

Rev. H. P. Krehbiel has moved to Newton, Kansas, from which place his paper, *The Review* will hereafter be issued.

Missionary H. R. Voth's P. O. address is changed to Oraibi, Navajo Co., Arizona. His express and freight address remains as before, Canon Diablo, Arizona.

In October, Rev. J. B. Bear visited the yet remaining members of the congregation at Hayesville, O., and celebrated with them the Lord's Supper. The sisters of this little group continue their missionary activity as a sewing circle.

Missionary Nikkel in the service of the Holland Mennonite Mission at Pokanton on the island of Sumatra, has left his six motherless children with friends in South Russia while he has gone back to his mission post taking with him his deceased wife's sister as his wedded helpmate.

On October 29, Rev. Ed. Claassen was ordained to the office of Elder in the Emmaus congregation, Kansas to succeed Elder Loenhard Sudermann, deceased. Rev. Christian Krehbiel officiated assisted by Gerhard Penner of Beatrice Neb. and J. R. Toews of Newton, Kansas. On the day previous thirteen persons were baptized and received into the church.

At the recent conference of the Northern District held at Henderson, Neb. the following congegrations were represented: Bethesda, Henderson, Neb.; Salem, Wisner, Neb.; Salem, Butterfield, Minn.; Friedensburg, Loretto, S. Dakota.; Salem-Zion, Freeman, S. Dakota; and Bethel Mt. Lake, Minnesota. The conference expressed itself in favor of the establishing of a conference high school towards which the congregations have already subscribed $18000.

The school at Bluffton was opened on Monday, November 5, with an encouraging number of students present and in prospect. The opening exercises were attended by a large number of local and visiting friends of the institution. President-elect, N. C. Hirschy of Wadworth was present to set the wheels of the school in motion and then gave the reins temporarily into the hands of Prof. D. F. Jantzen, until such a time when he can bring his work at Wadsworth to a close and move to Bluffton.

The editor enjoyed his attendance at the Middle District Conference and conventions and festivities connected with it. Many old acquaintances were renewed and new ones formed. With Barnabas he could rejoice to see the grace of God among the brethren. On his return homeward he had the pleasure to visit the dear people at Canton, Dalton, Sterling and Wadsworth. O., ministering in the word, as occasion offered, both in public and in private. The brethren at Wadsworth are taking steps to find the person to take up the work of Pastor Hirschy when he goes to his new work at Bluffton. At Canton, too, anxious hearts are looking to the Great Shepherd of the sheep that their flock may again be supplied with the needed under-shepherd and leader for the continuance of their work. At Sterling the work has been taken up by Bro. James Sprunger in connection with his studying at Oberlin. The Lord be with you, brethren, that the good work may go on and His glory be manifested.

Local Institute of Sunday-school Teachers.

On Saturday afternoon and evening, December 8th, our semi-annual Sunday-school Teachers' Institute, composed of the workers and friends of the West Swamp, East Swamp, Flatland, and Quakertown Sunday-schools, will be held in the East Swamp church, for which the following program has been prepared:

D. M. Landis, Leader.
2.00 P. M. Opening Devotion.
Preliminary Business.
1. Topic—How to win and hold the attention of the Class. Miss FLORA FELLMAN.
2. Topic—The object of Christmas festivals and how to celebrate them. F. R. ROSENBERGER.
Question Box.
Closing Exercises.
7.00 P. M. Song Service and Devotion.
3. Topic—Preparation for Teaching. FRANK H. BEAN.
4. Topic—The Quarterly Review; its object and methods for conducting it. S. M. ROSENBERGER.
Question Box.
Closing Business and Devotion.

Report of Conference

The Middle District Conference convened for its 13th annual meeting in the St. John's church near Pandora, O. on Oct. 29, the sessions continuing during that day and the day following, The Conference sermon by the President, Rev. H. J. Krehbiel, was a very fitting opening for a meeting fraught with so much importance by reason of the business claiming its attention. "God resisteth the proud, but giveth grace to the humble." James 4: 6. "The prime object of the conference," said the speaker, "is not sociable but practical. James' epistle is preculiarly a practical one. The text contains a glorious promise—the grace of God. We are what we are by the grace of God. We are not what we ought to be because we resist that grace. The world needs more men and women fully consecrated to the service of God. Applications:—1. We are called upon in humility to undertake great things for God. 2 The promise of God is our comfort in the dark times; God does great things for us."

The following congregations were represented: Berne, Ind.; Bethel, Mo.; Bluffton and Pandora, O.; Clarence Centre, N. Y.; Niagara Falls, N. Y.; Stevensville, Ont; Salem, Dalton, O.; Zion, Donnellson, Iowa; Silver Street, Goshen, Ind.; Emmanuel, Noble, Ia.; Pulaski, Ia.; Summerfield, Ill; Trenton, Ohio; Wadsworth, O.; Sterling, O.; and Wayland, Ia.

The last two are recently organized congregations and were represented at this conference for the first time. The vote on their admission was without dissent.

The work of Evangelization was brought up for consideration by the report of the committee on the work of the past year. One feature of this work was the mutual interchange of visits between ministers of the different congregations which in the western part of the conference was done according to a systematic plan adopted by the ministers concerned. All the congregations were thus visited during the year.

Besides this there was special work done at Woodburn and Topeka, Ind. and St. Louis. Topeka was served from Goshen by Bro. J. C. Mehl and St. Louis from Summerfield by C. v. d. Smissen. At Woodburn J. W. Kliewer labored under the auspices of the committee and in connection with his studying at the Northwestern University. A part of his vacation he spent entirely at Woodburn. There are seven families living there in which there are thirty children, forming a good nucleus for a congregation and Sunday school.

The committee recommended that the conference should continue this work at Woodburn and if possible effect an organization, perhaps as a branch of one of the neighboring congregations.

Their financial report showed the following summary: Balance in treasury from preceding year, $191.34; received during year $218.53; total $409.87; expended, $174.44; Balance now in treasury $235.43.

In reference to this work the conference adopted the following:

That the Evangelization committee be instructed to organize small groups of members into independent congregations wherever this may seem prudent and desirable, and that the committee shall with the cooperation of the congregations in question supply them with ministers until they are ready in this respect to provide for themselves.

The committee on revision of the constitution reported and their suggestions of changes were adopted. The most important of these was one regarding secret societies, according to which the conference puts its interdict not only on *oathbound* secret societies as heretofore, but on all societies requiring any obligation of secrecy from its members. Another amendment provides for a school treasury into which all moneys for the school shall flow.

The report of the school trustees gave the history of the erection of the building including the formal laying of the cornerstone. The total cost of the building is $9344.45. Further contracts had been given out for plumbing, heating arrangement, furnishing, and placing of electrical wires throughout the building, amounting in all to $2201.45. The expenses of the trustees for traveling, postage, revenue stamps, salary of business manager, and remuneration for time expended in collecting subscriptions, was $884.25. This brings the total cost thus far incurred to $12430.15. This does not include the extra cost for pressed brick which was made up by citizens of Bluffton over and above the $10,000 guaranteed by the town and community for the erection of the building.

As there was some objection raised against the use of the money paid in on the annual subscriptions for the support of the school, in paying for the internal arrangement of the building, the conference decided that the cost of furnishing of the building shall be made up out of the tuition money.

Conference also decided to make good at least a part of the loss sustained by the contractor on his contract by reason of advance in the price of material. The building committee was instructed to settle with him as would be mutually satisfactory.

It was also decided to require bonds of both the Business Manager and the Treasurer; to hold a collection at the dedication of the school building for the benefit of the school treasury; and to call upon the congregations to strive earnestly to awaken and foster among the young an interest in the school.

The closing resolutions express the thanks of the conference to the brethren of the western conference and also to the people in around Bluffton for their liberal contributions to the cause; also thanksgiving to God for His blessing during the days of the conference, and to the people of the congregation in appreciation of their kind hospitality.

The election of officers and committees resulted as follows: President, J. C. Mehl; Secretary, C. vander-Smissen; Treasurer, P. C. Suter.

On the Board of School Trustees: J. C. Mehl, M. S. Moyer, and P. Stucky.

Evangelization committee: S. F. Sprunger for 3 years; J. B. Baer for 2 years; and W. W. Miller for 1 year.

Program committee: N. C. Hischy, 3 years; D. C. Sprunger, 2 years; and D. Beeshy 1 year.

The next conference will be held in the Zion congregation, Donnellson, Ia.

LETTER NO. 6.

MY DEAR PUPIL,

Your little essay on Judgment, though brief, was very meritorious. I will give you 99 for it. How true it is that a woman's native intuition, so useful in daily affairs, is no less alert when the Spirit of God presents the truths of God!

Now I would lay down my pen and write not another syllable on this momentous subject, were not your request at hand. I will not touch on the judgment of souls as it applies to you and to me, for you have ably handled that feature of it. Our judgment is past—this expresses at once the whole truth. Two prominent teachings of the Bible on Judgment remain to be considered, viz., the judgment of the unbelieving and the judgment of a Christian's works.

Now, according to both Scripture and logic, it is just as true to say, the unbeliever is judged already, as to say, the believer is judged. "He that believeth not is condemned already." You believe that you are saved—and saved now—by faith; you can easily see how the sinner can be lost—and lost now—by unbelief. Many good people can not see how it is that we can call ourselves "saved" now. Of course, if they cannot see one side of the truth, they can not see the other side. They confuse several truths that should be kept distinct. They identify salvation with future glory, and damnation with future misery. But salvation is glory in the bud. John says, "Now are we the sons of God." That is salvation. "We shall be like him." That is glory. The first is the bud, the second is the flower. So with the lot of the unbeliever. Of Judas, Christ said, (John 3: 70). "One of you is a devil." That is the bud. "That he might go to his own place," is the verdict of the disciples. That is the noisome flower. Judas was no less a devil though he was on earth. When he left the earth, he simply went to "his own place." The day of judgment is the day when the sinner treads underfoot the Son of God and does despite unto the Spirit of grace. Unless the grace of God affects him later—a very unlikely thing—he has been judged forever. Only this: the coming of the Lord will reveal his awful state to men and angels, and formal and judicial and irrevocable confirmation will be made of the fatal step taken long ago. An unbeliever is like a criminal in prison, condemned, but not yet executed.

But what will the Lord say on the day of his coming to judge the unbeliever? And what the nature of his hell? The answer is well stated by Jeremiah: "I try the reins even to give every man according to his ways, and according to the fruit of his doings." "The fruit of his doings." That is the gist of the whole matter. Hell is the collective name for the products of his sinful life from which he did not want to be delivered. "Sin, when it is finished, bringeth forth death." The most frightful offspring of sin is total alienation from God. Christ's "Depart from me" is a command in form, but the underlying reality of it is a foregone conclusion. Alas! they are far from Him even as He is saying it. They never wanted Him on earth: why would they want Him in heaven? "Death" is gruesomely negative. It refers to the absence of grace, of love, of goodness, of whatever the wretched lost one may desire. Even the things he loved on earth. "Hell," on the other hand, is just as positive. It indicates the presence of God's wrath, the consciousness of rejected grace. I believe it is what the repentant sinner feels on earth when he is under conviction, only the feeling is eternally prolonged. On earth there is divine healing for such pain, in hell, none. The two ideas of "death" and "hell," the composite impression they make, may perhaps be combined in this expression: **the eternal presence of the absence of all desired good.**

But I see I have exceeded my limits amid the rush of my thoughts, and I must beg to be excused for the present from dwelling on that most delightful of all hopes, **the future rewards of the faithful Christian worker.** Look for it in a few days. UNCLE DAN.

Under the Evening Lamp.

Have you ever stopped to think what would happen if our old sun should set to-night and bid good-by to the world for a month? At the expiration of that time all life would probably be extinct. Men would freeze to death, or, escaping that, starve to death. Lest this assertion would seem too sweeping, consider a minute the Arctic regions. The sun is by no means blotted out for them, his outer fringe of rays still beaming upon them. Yet, though he smile upon them constantly for six months, skirting the horizon, it is never sufficient to melt away the snow and completely unfetter these ice-bound wastes. Very few plants and animals thrive there, and these are diminutive and stunted. How long would it take for all to perish if the source of all warmth were withdrawn?

Even here in the temperate regions the sun's receding toward the south is attended with considerable change. Summer gives place to Winter. Supposing the sun were to retreat at once to its southernmost limit, instead of his usual gradual proceeding, then the change of climate would have to be enormous, and the effect of this on all life no less so. On a summer night, however hot it may be in the evening, by two or three o'clock in the morning the atmosphere is quite chilly; and if the sun should fail to appear a few hours later, this chilliness would increase. The flowers would not open their cups, and the seed-pods and seeds would cease to develop. The leaves on the trees would soon blanch, or change color and freeze. The moisture on the earth would not evaporate, but would greatly facilitate the formation of frost, and soon every blade of grass would be sheathed in ice. Herb-eating animals would die for want of food, and both the vegetable and animal supply of food would be cut off from the human race.

So much for the lack of warmth. What of the lack of light? In a word, darkness would make short work of us. Operating hand in hand with the cold, it would indispose us to work. Our first thought would be that of self-preservation. To save the fuel we have and to procure more for lighting purposes, would be our chief concern. But there would be a universal scramble for the same thing. In this way, artificial light and heat would be spared us for a little while. But coal and oil and gas would soon be consumed, and to produce more would be out of the question. Electric lights would serve as long as fuel and chemicals were available. But already, want would drive many to theft, and discord and riot would follow. Many would set fire to their outhouses, to their barns and finally even to their houses. The hills would either be denuded of their forests or some desperadoes would start a forest-fire, and there would be a general flocking to the great natural fireplace. But, first, heavy rains would be likely to put out all fires, and the succeeding ice and snow would stiffen and deaden and benumb everything. And though human brain and human art were to stave off the bitter cold for a season, the demon of hunger would seize and madden every man around his own fire, and cannibalism would contribute to the awful desolation.

"Count your many blessings," runs the hymn. Nay, but count the one of sunlight. It binds all other temporal mercies into a sheaf.

The Psalmist significantly says, "The Lord God is a sun." Not, indeed, to warm and light the outer man, but the inner. We are warmed by His love, and illuminated by His truth. His love is shed abroad in our hearts by the Holy Spirit, and we become centers for the radiation of love on all around. He forgave us for Christ's sake, and we can thus easily forgive others. He is a sun that never sets. There is no rising or setting to His love. It streamed forth from all eternity. His love is life-giving. It warms into life the dead, and every day on earth is a glorious resurrection day for souls. And His love preserves the life it created, and we are fed with every word that proceedeth our of His mouth.

His truth gives us light—light for life's duties, light through the veil of death into eternity. He reveals to us His counsels and His mysteries. The world may by burrowing in the earth, seek to find out God; but one look Heavenward at the Sun, and it suffices.

His truth is applicable to every human situation, satisfies every human need, solves every human problem, dispels every human doubt. How could we do without Him? H. G. A.

For the Mennonite.

The Lord's Day a Punch-and-Judy Show.

It is a good proof of the evil nature of anything when it is scored by its own fraternity. We clip this quotation from *The Interior* out of the *Record of Christian Work*:

The Christian Sabbath has been in the past the poor man's university. Now it is becoming his Punch-and-Judy show his intellectual merry-go-round, the sepulchre of what mentality he might have been. The bitterest enemy of the Sunday paper at its birth, less than forty years ago, would not have dared to prophesy for it so swift a decline, so imbecile an end, and so disastrous a result. The old-fashioned Sunday may have been subject to various abuses, but despite them all, it quickened the brain and created an intelligent, an educated people. The modern Sunday can logically end only in creating out of the man who has no other leisure a physical helot, a mental dwarf, and a spiritual caliban.

Do You Know It?

There are Mennonites in France!

At the Pfalz-Hessen Mennonite conference last April, it was my good fortune to meet Rev. Pierre Sommer of Herbeviller, France (near Blamont.) When Mr. Sommer left he gave me a warm invitation to visit with them should opportunity present itself. In response I stopped there, on my way from Paris to Strassburg, in September, and spent two agreeable days with them. My knowledge concerning our Brethren in France was very limited, and finding Rev. Sommer not only well informed, but moved by a lively interest for his denomination, I suggested to him that he write an article on the French Mennonites and give it to me to translate and send to our Church Paper in America. This he kindly consented to do, and knowing that it will be received with interest I take pleasure in forwarding the article for publication.

Rev. Mr. Sommer writes:

THE MENNONITES IN FRANCE.

As to origin and present geographical location, the French Mennonite Churches* form two groups.

One of these, composed of four congregations, is located near the Swiss boundry in the region of Montbeliard and Belfort. These are descendants of Swiss fugitives, who settled here in the early years of the 18th century.

The other group embraces seven congregations which are scattered broad-cast about Nancy, Epinal and Chaumont. These also were originally from Switzerland. But they went from there to Alsace and the Vogeses, and thence, at a later period, crossed over into France. Besides these there are separate families living in larger cities, but isolated from their Brethren.

The Mennonites here long retained their Germanic character. Even to-day the German language is rather extensively used among them, and in several churches the services are still conducted in German, though many do not understand that language at all. As the individual churches were wholly surrounded by French Catholics, and without parochial schools, the German language was necessarily lost. With it unfortunately, spiritual life began to wane and to be superseded by cold formalism, indifference or worldliness.

These eleven churches, with a membership of about 1100, are now facing dissolution, unless, by special grace, God see fit to preserve them. The greatest hinderance is their endless dispersion. There are churches some of whose members live 60 miles apart. The monthly or semi-monthly meetings, conducted by Elders and Preachers elected by the respective congregations, are usually held alternately at the homes of the various families.

Still in almost all of these churches there are men to whom Christ is a personal Saviour, and who preach the Word, pray and labor with living faith. These, of late especially, feel the need of closer acquaintance among themselves, and of co-operation in pursuit of their common goal. Hence they form the nucleus, if they remain faithful, whence through the Grace of God, will issue light and life for the Mennonite churches and the community where active Evangelization is sorely needed.

Translated by C. E. KREHBIEL.

Berlin, October 1900.

*) They belong to the so-called Amish Mennonites.

Sunday School Convention.

A synopsis of the thoughts presented on the topics at the annual convention of Sunday-school workers of the Middle District, which was held at the Ebenezer Church near Bluffton, Ohio, Nov. 1, 1900.

The first subject, "Song in the Sunday School," was introdnced by C. D. Swartzentruber of Pulaski, Iowa.

Good singing is a great power to win attendance at Sunday-school.

Singing with lips and heart lifts the soul nearer to God.

Many a soul has found its way from darkness to the marvelous light through the melodious influence of a voice tuned in harmony with God.

The person who leads in the Sabbath School Song Service should be living a life fully consecrated to the Master.

"Should Mennonites Participate in Inter-denominational Sunday School Conventions?" Introduced by P. D. Amstutz.

Experience has taught us that those who have attended such meetings, from a good motive, have been blessed by such attendance.

The spirit of brotherhood, realizing that we are cared for by our one Father, is uplifting and upbuilding.

Most of our ideas in regard to Sunday-school work have been obtained by union or inter-denominational Sunday-school work. Inter-denominational Sunday-school work is a great blessing and may be participated in freely by our people.

"The Teacher and Teaching" was taken up for general discussion.

The Sunday-school teacher must be a Christian without a shady character. His first aim must be to win souls to Christ. His second aim, to establish in the truth those who have been won to Christ.

The afternoon was taken up by Round Table Talks. The first subject—"What is the best way to induce all of the teachers to attend teachers' meeting?"

Show them the importance of the meeting.

Conduct the meetings in such a way that each teacher may receive something for his special work.

Let each teacher who does attend make special effort to give something to the others.

Let the teacher come, not only to get something but also to bring something.

"How Secure the Interest of Parents in their Children in Sunday School?"

There must be an understanding between the child and the parent.

Induce the parent, once in a while, to enter the children's class for a session.

Be sure to get the parents into the Sunday-school.

"How open the Sunday School—by Reading the Sunday-school Lesson, or by Reading another Scripture Lesson?"

Sometimes by reading the lesson in unison.

Variety of opening best.

Some special truth should be made emphatic.

Opening service should be short and should bear on the lesson.

Concentrate all the work on the subject for the day.

"What are some of the apparent good results of Sunday School Organization?"

An inspiration in members.

Strength obtained by union.

Organization is God's plan.

Organization means concentration.

"How can we make our Sunday School Work so effective that it will be recognized by all as a necessity?"

Make it such a place of inspiring religious truth that its aim can not be questioned.

Make it a soul-winning power in the church.

Avoid all frivolty in its workings.

Let all its workers be faithful servants of the Master—church workers.

"The Review—How shall it be conducted?"

It should be short and bear directly on the lesson.

Principal points of the lesson should be concentrated and made prominent.

The children should not be forgotten in the review.

Illustrations on the board or otherwise should be used.

Should generally be conducted by Superintendent, but may also be done by others.

EDITH MEHL, Eng. Sec.,
Middleburg, Ind.

Missionary.

Indian Mission Schools.

The following is what the Commissioner of Indian Affairs has to say in his report just published about Mission Schools among the Indians:

"Mission schools are a growing class of schools whose work is of great benefit not only to the children but to the adult Indians. They are operated and conducted by various religious bodies, both Protestant and Catholic, and also by philanthropic associations. Teachers, employes, food, clothing and buildings are provided by the conductors of these schools. The Government only assuming supervisory care over them, they are visited by inspecting officials of this office and the Department for the purpose of observing the care and attention bestowed upon the pupils, their progress, health and general condition. Agents and other Government officials are directed to "lend a helping hand," and assist the missionary efforts of the employes in securing a ligitimate attendance. On those reservations where food and clothing are issued to the adult Indians, the agent furnishes such proportion of the rations and clothing to the school as he would give to the parents were the children at home. When no rations are issued, or the school is not on an Indian reservation, the entire expense of maintaining the school is borne by the association or church under whose control it is conducted.

Connected with many of these schools are small mission churches, which have a wide influence for good on the community. Children in the Government schools are advised and urged to attend the church of their choice.

There were enrolled in the mission hoarding schools 1,062 pupils, with an average attendance of 946. The capacity of these schools is 1,320. Six mission day schools reported an enrollment of 213, average attendance 193, and capacity 275."

The following churches and associations have conducted mission boarding schools, at the different places mentioned, during the past year: Presbyterian church, at Tucson, Arizona, upon the Kiowa Agency, Okla., and the Sisseton Agency, S. Dak., with an aggregate enrollment of 285 pupils. The Congregational church at the Santer Agency, Neb., and at Fort Berthold Agency, N. Dak., with an enrollment of 137. The Episcopal Church at the Standing Rock Agency, N. Dak., at the Cheyenne River Agency, S. Dak., and at the Yankton Agency, S. Dak., with an entire enrollment of 167. The Mennonite Church at Cheyenne and Arapahoe Agency, (Cantonment), Okla., with an enrollment of 61. The Reformed Presbyterian Church, at the Kiowa Agency, Okla., with an enrollment of 50 pupils. The South Methodist Church, at Kiowa Agency, Okla., with an enrollment of 76. The Catholic Church, at Kiowa Agency, Okla., at the Crow Creek Agency, S. Dak., and at the Puyallup Reservation, Washington, with an aggregate enrollment of 196. The Society for the Propagation of the Gospel, at Pima Creek, S. Dak., with an enrollment of 10 pupils, and the American Missionary Society, at Oahe upon the Cheyenne River Agency, and at St. Mary's upon the Rosebud Agency, S. Dak., with an enrollment of 80 pupils.

The following bodies have Day Schools: The Catholic Church at Pima Agency, Ariz., with 115 pupils; the Presbyterian Church, two at Fort Peck Agency, Montana, with 10 and 25 pupils respectively, and one at Seama, New Mexico, with 55 pupils; and the Women's National Indian Association two upon the Coeur d'Alene Reservation, Wash., with an average attendance of 25 and 9 respectively.

Of all the schools reported 11 draw rations and clothing for the children from the Government, and six Boarding schools and all the Day schools do not receive any Government aid. A. B. S.

Ladies' Mission Societies.

Proceedings of the meetings of the Ladies' Mission Societies of the Middle District, held in the St. John's church near Pandora, Ohio, October 30, 1900.

The opening of the general meeting consisted in singing, reading of Isa. 60: 1-6, by the president and prayer by Mrs. M. Yoder, followed by a song of the Ladies' choir. The following program was rendered:

"A Welcome," which was given in a recitation by Anna Zuercher from the Dalton Ohio society.

The letter from our mission at Cantonment, written by Bertha E. Kinsinger, was read by Martha Augspurger, and appears in this number of the MENNONITE, so that all can read it.

Ten Bible verses, bearing on the subject of Missions, were given by ten members of the Trenton Ohio society.

The story, "The Mission Rabbits," was read by Mrs. P. P. Lehman from the Missouri society, after which the male choir sang.

The recitation, "Tommy's Prayer," was splendidly rendered by Winnona Hartzler from the Goshen, Indiana, society.

As the essay, "Mission in India," written by the Summerfield, Illinois, society, was only sent, it was read by Susan Hilty. The essay contained many interesting and instructive ideas and descriptions of the conditions and circumstances of mission work in India.

The letter from missionary H. R. Voth, in Arizona, was read by Mrs. J. L. Tschantz, after which followed a ladies' quartet of the local society.

The Mission Story, sent by the Donnellson, Iowa, society, being German, will be printed in the *Bundesbote*.

The exercise, given by the Berne, Indiana, society, was an illustration of the darkness of heathenism and the enlightening of it by the word of God, and was given by thirteen members of said society.

Rev. A. S. Shelly, from Bally, Pa., being with us, followed with some very appropriate remarks in speaking of the Life of Christ, we, his followers being an illustration of it.

Rev. S. F. Sprunger spoke of the great mission conference at New York, which he attended last Spring.

The collection held by ten sisters amounted to over $50

The meeting closed with a song by the ladies' choir, prayer and benediction by Rev. Jacob Krebbill. The weather being favorable, the house was crowded and we hope and pray, all received a blessing.

BUSINESS SESSION.

The business meeting of the societies had been held the same day after the opening of the forenoon session of the conference, in one of the Sunday-school rooms of the church mentioned above.

Since neither the secretary, nor the assistant secretary could be present, Sarah C. Sprunger was elected to fill the place.

The roll call proved that all the societies of the district were represented in person, except that of Wadswortb, Ohio.

The minutes of the last session were read and approved, after which a collection was held.

The following officers were elected for the ensuing year: President, Sarah C. Sprunger, Berne, Indiana; Vice Pres., Barbara Luginbill, Pandora, Ohio; Ger. Secretary, Helena Lichty, Berne, Indiana; Eng. Secretary, Abbie Scott, Goshen, Indiana; Treasurer, Susan Hilty, Bluffton, Ohio; Program Committee, Hillegonda van der Smissen, Summerfield, Illinois, Sarah A. Burkhalter, Berne, Indiana, and Caroline Sommer, Dalton, Ohio.

The following resolutions were passed: 1. Resolved that the money of the collection to be held at the general meeting this evening, shall be handed over to the missionboard.

2. Resolved to hold a collection every year at the business session to meet the writing expenses of the secretary and the committee, etc.

3. Resolved, that all the societies of the district shall send in their statistics to be printed in our church papers; this should be done after the election of new officers for the coming year.

A few short remarks by the president elect followed, after which Barbara Luginbill spoke the closing prayer. SARAH C. SPRUNGER, Secretary.

A Letter from the Mission Field.

MENNONITE MISSION, Cantonment, O. T.
October 22, 1900.

To the Sisters in Conference at Bluffton, Ohio.

In behalf of our corps of workers here I extend to you greetings. May the presence of our blessed Lord by the power of His Spirit be in your midst. Your committee requested me some time ago to write a

Continued on Page 6.

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church and the cause of Christ in general. Published by the Eastern Mennonite Conference through its Publication Committee. The English organ of the General Conference of North America, constituted such by resolution passed at its session in 1893.

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Postal Money Orders should be made payable at the Schwenksville postoffice. Money may also be sent by Express Money order, or registered letter.

QUAKERTOWN, PA., DECEMBER, 1900.

A prominent public lecturer is wont to say at a certain stage in his oratorical flight, "Give me the natural man." Amen! But his "natural man" is not ours. He enthrones the man who is true to his native, impulsive instincts, and gives them free expression. We champion the natural man who has Christ's nature, whom Christ, the highest instinct, constrains to free and noble activity. Such a man will not disown his intellectual gifts, or depreciate his acquired culture, or forget his native skill and cunning; but all will be so directed and applied as to honor God and conform to His highest laws—the laws that presided over his originally unfallen nature.

From the days of the apostles through all these centuries it has been a question hid in the mysterious counsels of God, who "hath put times and seasons in his own power," how long the Lord would delay his coming and thus this age of grace be prolonged. Years and centuries have rolled by while one generation after another of saints have "fallen asleep" over their watching and waiting for his return. Sometimes the sense of a likelihood of his immediate coming was almost lost, but in all these years the Lord's most devoted ones have been thrilled with the blessed expectation. In these last times the feeling, amounting almost to a conviction, is very general among the believers that the time of the end is close at hand. This thought rightly cherished, so far from unfitting one for the duties of life, serves as an inspiration for the most devoted services in his vineyard working in the blessed harvest of souls while they shall last.

We believe in giving the children a chance. If we admit them as partners into our spiritual business, we will never become bankrupt. If we give them room in God's free, bracing atmosphere, they will forever loathe the stuffy, stifling breath of the saloons, cigar stores, and nondescript loafing-places. By training children aright, our youth will be renewed in our old age and fewer gray hairs will silver our heads. This by way of explanation of our innovation in the *Playroom and Nursery* department. Look it up and read what children have to say. Then show it your children, get them to answer the questions, and encourage them to write letters and ask questions in turn. Your children will thus become acquainted with other children far away, and friendships may be built up for a lifetime. We will publish the best half-dozen or more letters received each month, and will make mention of the others and their contents. Parents, it will work if you do your part.

This [month technically closes this century. We say technically, for in reality the period of nineteen hundred years since the epoch making birth at Bethlehem in Judea was rounded out several years ago. We need not feel any sort of superstitious awe in stepping across the century line. In a certain sense every year begins a new century, as every week or every day begins a new year in the reckoning of individual lives and events, and every hour begins a new day somewhere on our globe. It is important, however, that we enter upon every new period, whether longer or shorter, with a full realization of the possibilities it opens to us and our consequent responsibility. The smaller periods are the more important to be considered and yet the most apt to be overlooked in their importance. A century is too vast that its consideration should have any practical bearing on your individual life. But the Lord teaches us to reckon with him day by day. "As thy days so shall thy strength be."

Christmas! What shall it mean to us this year? That will depend on what we bring to it. To him in whose soul the Christ-life has been born the celebration of His coming into the flesh will mean infinitely more than it otherwise could. To many this annual recurring season is one simply of gaiety and feasting. Custom has made it a time of a general interchange of compliments and more or less costly presents. Much of this giving is purely selfish. But to the child of God it is season of especial spiritual joy his heart joining with rapture in the Christmas "Gloria" of the celestial singers on Bethlehem's plain. As far as we make it a special season of giving let us seek to infuse into this part of our celebration the spirit of unselfish, Christlike love, not passing by those from whom we may not expect the like in return. In our public gathering, let us banish from our exercises all frivolity and empty amusement. Let the festivals for the children be childlike, but full of reverence and calculated to awaken in their young hearts the true joy of Christmas.

Report of the Home Mission Board of the General Conference.

During the past year the members of the Home Mission Board learned how difficult it is to do any satisfactory work when so far separated that it takes at least three weeks to make its round. For a long time we felt that the only way for us is to have a board meeting. Finally it was decided to have a meeting on Thursday Nov. 8, at Wadsworth, Ohio. When that day came all the members, except Bro. P. R. Aeschliman from Washington, were present at the secretary's home. Since Bro. A. S. Shelly, President of the General Conference happened to be visiting in Wadsworth at the time, he was invited to be present and take part in the deliberations.

The entire day was spent in considering this important field of work. It was not without much anxiety that the members met. We all prayed to God for guidance, and believe that He was with us in our work. When evening came the following resolutions were found on the secretary's book:

I. Since the Home Mission Board did not succeed in finding a permanent Missionary for all the districts of the [General Conferance, who would devote his whole time and strength to this work, be it resolved that we as a board endeavor to do the work of Home Mission by calling temporary workers from the different districts to do the work, until we succeed in finding the necessary permanent workers.

II. In order that the workers and the board may keep in touch with each other, be it resolved that the board desires from each worker a monthly report of his labors.

III. Resolved that each worker be paid sixty dollars a month and expenses, for his work.

Then we cast about for laborers, and after seven men were decided upon, it was resolved (IV.) to call these brethren for a definite period of time and for appointed localities.

V. Resolved that the secretary of the board, in order to lessen the work of the board, and to gain time, be instructed to purchase a mimeograph, which shall be property of the board.

VI. Resolved that the expenses of the Secretary for postage, stationary, etc., be paid out of the treasury of the board.

The members of the board all desire and hope that the brethren who are called may find it possible to accept, and that the work so long left undone, may again be done under the blessings of God.

May the Lord give the congregations of the whole conference much joy to support the work with their prayers and their contributions. The board desires herewith to urge all the friends of Home Mission to remember this much needed work according to their strength.

The board also desires that all requests for help be directed to the secretary of the board rather than to the workers directly. In the name of the board,

N. C. Hirschy, Sec.

Correspondences.

Noble, Iowa.—Most of our people that had gone to conference in Bluffton, have returned home; one stayed there to attend school, viz. John Wittrig.

Six young girls have confessed faith in Christ and will be baptized at the Noble church November 18th.

On November 25th the fall communion service will be held.

The ladies mission society prepared an interesting programme for Sunday evening, November 18th.

Butler Co., Ohio.—Rev. Andrew Oesch, of Aurora, Nebraska, spent several days with us. He also attended conference at Bluffton. On his return he held services at Collinsville, Ohio.

The parsonage was dedicated on November 5th. A large number of our members came to the residence in the afternoon. Rev. Helle, the Lutheran minister of Trenton, opened the services with prayer. After the singing of a hymn, he also made a very impressive address in which our pastor as well as his people found words expressive of their gratitude and thanksgiving. After a song by the choir, Rev. Hoffman, of Middletown, Ohio, spoke a few words which were suitable for the occasion. Our pastor then made a short address, dedicating the building, and after another song by the choir, the services were closed with prayer by the pastor.

Excelsior, Mo.—The western churches of the Middle Conference district, upon recommendation of last year's conference, determined to have pulpit exchange, and they agreed upon a somewhat systematic plan. Bro. Miller, of Pulaski, Iowa, and Bro. Stuckey, of Noble, exchanged. Bro. Stuckey also visited the Zion church near Donnellson, Iowa. It was further proposed that the ministers of the Bethel church, ten miles south of Tipton, Mo., and of the church at Summerfield, Ill., should also exchange. This was done between the 3d and the 11th of October.

Bro. C. van der Smissen arrived at Tipton on the 3rd. Upon his suggestion the intended series of meetings was opened with a prayer meeting on Wednesday evening. During his stay Bro. van der Smissen preached and lectured nine times. The subject of his lectures was, "Mennonite Doctrines." The weather was beautiful and the meetings well attended. Both preacher and hearers seem to have enjoyed the occasion and feel grateful to God that he had made these meetings possible and the attending circumstances so agreeable. Bro. van der Smissen visited almost every family of the Bethel church, and would have visited them all if circumstances had permitted.

On October 5th, Bro. P. P. Lehman left Tipton, Mo., for Summerfield, Ill., where he stayed until the 11th, similarly engaged in this place.

Berne, Ind.—We are glad to say, that most of us who attended the conference and convention at Bluffton, Ohio, enjoyed themselves and were greatly benefitted in attending these sessions. Nearly all have returned, and quite a number of visitors from a distance, on their way home from the conference stopped with us for a few days. Among them was brother E. H. Schowalter from Donnellson, Iowa, who twenty years ago taught his first term of school here in our community. He was with us five years, teaching five successful terms of school. Many were his former pupils and friends who welcomed him back after an absence of fifteen years. Bro. Schowalter, during his short stay with us called on many of his friends and former pupils. On Sunday, the 4th of November, he spoke to our Sunday-school, and also on the 7th at our monthly temperance meeting he spoke on the subject, "Do your Best." Bro. Schowalter leaves a host of friends here.

We also had the pleasure to have Rev. P. P. Lehman from Missouri and Rev. Fast from Minnesota with us and both spoke very earnest and appropriate words for the occasion. Rev. Lehman and also Rev. Bowman from Canada, were with us on Sunday the 11th of November. Both preached to us in the forenoon. In the afternoon Rev. Lehman spoke to the Sunday-school and in the evening to our Young People's Society.

Prof. B. F. Welty from Bethel College stopped a few days with us on his return from Europe, where he spent the summer in traveling through England, attending the C. E. Convention, Scotland, Switzerland, Italy and France, visiting the World's Fair in Paris. He afterward studied music for several weeks in Dresden, Germany. Many are the beautiful pictures and views of sceneries which he brought along, but not less delightful and interesting is it to listen to his vivid description of his trip.

On the 13th of November a number of our choir went to Ft. Wayne to hear the noted Leipziger Quartet from Germany sing. The motto of this quartet is: "Let us sing of the mercy of the Lord!" and that they are thoroughly inspired with their motto appears in the way they sing the old German church songs. One can not help but say, this is the gospel in song.

Our Young People's Society is preparing a Thanksgiving program for the 25th of November, and on the National Thanksgiving Day we will have our harvest home festival.

Quakertown, Pa.—Sunday, September 30th, was a day of joy and gladness for the members and friends of our Bethany church at this place. It was the day appointed for the re-opening and re-dedication of our church building, which during the three preceding months had been enlarged, remodeled and thoroughly renovated. The improvements thus made consist in part in the addition of a room for the use of the primary department of the Sunday-school in the rear of the building, a vestibule in front, the papering of the inside walls, a new pulpit and altar, the introduction of electric lighting, the furnishing of new carpets, and a new heater, inside and outside painting, new window-glass, &c., costing in the aggregate about $1300. All were anxiously waiting for the time set for the re-opening services, anticipating a happy and blessed time. When the time appointed arrived the day proved to be an unfavorable one for the occasion, as far as the weather was converned. Many who had expected to come and share in the festivities were prevented from doing so on account of the rain. But in spite of this a goodly number assembled at the morning services, which were conducted in the German language by the pastor, who preached a dedicatory sermon, taking for his text 1 Kings 8: 63, last part, and then dedicated the building to the use of the Triune God. In the afternoon the weather proved to be more favorable, and according to a previous appointment, quite a number of the members of the Sunday-school assembled at two o'clock for a brief service of their own. After the singing of a number of hymns and prayer, brother A. S. Shelly addressed the meeting. He was followed with a few additional remarks by the superintendent of the Sunday-school, after which the audience was dismissed. Another preaching service was held at 3:00 p. m. The services were opened by brother J. S. Moyer, after which brother A. M. Fretz preached in the English language. Services were again held in the evening by the brethren Fretz and A. S. Shelly, the latter preaching the sermon. Services are now regularly held as before, every alternate Sunday in the evening and every fourth Sunday in the afternoon. Besides these the Sunday school is held every Sunday afternoon and a meeting for Bible study every Tuesday evening. On Sunday, November 25th, the Lord's Supper will be celebrated and on Thanksgiving evening services will be held when brother N. B. Grubb, of Philadelphia, is expected to preach.

Souderton, Pa.—The fall communion was celebrated on October 28th. Four new members were added through baptism. On the preparatory and baptismal occasion, on Saturday afternoon, our brother N. B. Grubb preached from Luke 15: 1-3. The pastor preached the communion sermon on Sunday from 1 Cor. 10: 1-4, to a large concourse of people.

Schwenksville, Pa.—The Lord's work is still progressing in our midst. Saturday afternoon, October 27th, eight precious souls were received into the church of Jesus Christ and admitted as members of the congregation. Five by baptism, two by the right hand of fellowship, and one by letter. The following day the congregation celebrated the death of our Savior and the participation at the communion was very large. We believe every one was refreshed and encouraged to do better service for the Master.

Our young brother, Harvey S. Gottshall, is preaching almost every Sunday, besides pursuing his studies at College. He conducts the services when the pastor is away and is in frequent demand by other congregations. We are glad his services are so acceptable.

East Swamp, Pa.—On Sunday afternoon, October 27th, fifteen young persons were received as members of the Church of Christ at East Swamp, in connection with the preparatory services held there. The pastor of the church was assisted in the services by brother J. S. Moyer, who preached a sermon appropriate to the occasion, in the German language. The pastor then followed with a few remarks in English, based on Col. 3: 1, 2, whereupon he performed the rite of baptism and received the applicants by the right hand of fellowship. The day following communion was held. The Lord favored us with an ideal day for the season, and a great number of people came, so that the church was filled almost to overflowing. A greater number communed than at any previous occasion of the kind at this place. All seemed to be edified and encouraged.

Canton, Ohio.—Through the columns of your esteemed paper we wish to express our sincere regret over the resignation of our late Pastor, Rev. H. P. Krehbiel and that his duties called him to a distant neighborhood necessitating the moving of his family from our midst. We deeply feel the loss both spiritually and socially. When we think of the able and scholarly sermons which supplied such satisfying food for souls hungry for the truth and righteousness, and of the refined and agreeable sociability and enlightening conversation in private, and then with it all his constant effort to better the spiritual condition of individuals as well as of the congregation, we are moved to gratitude to God for the years of the brother's ministry among us. If we may have failed to appreciate and reward all his noble work for the upbuilding of Christ's cause, there is one by whom all faithful service is noted and will be rewarded in heaven.

Yours in regret,

D. S. Sommer.

Conference at Beatrice, Neb.—The Ninth Western District Conference adjourned here Saturday evening, November 3, at 10.30 p. m. after a very interesting and highly instructive session of almost three days. The conference was very largely attended by delegates and visitors from Kansas, Nebraska and Oklahoma, there being about 125 persons present, including several sisters from a distance. Sunday, November 4th, witnessed the largest congregation our church has held for several years. The forenoon services were devoted to home mission, the afternoon to foreign mission. Professor C. H. Wedel and Rev. Peter Balzer conducted the meeting in the forenoon; Rev. W. J. Ewert and Rev. Gustav Harder in the afternoon. The services were very impressive indeed and will be held in lasting and pleasant memory by all who had the privilege of listening to them. Church services were held every evening both at the main church in the country and at Beatrice, excepting Saturday, when the evening business session was being held after the recess in the afternoon which was taken to view the town. The conference visited in a body the State Institute for Feeble-Minded Youth, and the Dempster Mill M'f'g. Co's Factory, employing about 200 hands, and then climbed the courthouse tower to view the town and country.

Dr. S. S. Haury, of Newton, Kansas, favored the town people with an address on "True Temperance," showing at great length the conclusions reached by the best medical authorities on the ravages of alcohol, mostly quoting from learned German professors, and corroborating the same from daily observations made in his professional work. The attendance was very large, and the lecture very instructive indeed. I wish it could be printed in pamphlet form for distribution in all of our churches. It would remove a good deal of prejudice, still existing in very many minds, against coming out fully on the side of Temperance and in opposition to the influences of the saloon and the drink evil, which draws so many victims to perdition annually!

During the deliberations of the session a close observer could notice the existing scarcity of workers, say evangelists, to help carry on the work of visiting and organizing into united church bodies the scattered members now living at a distance from their former churches. The realization of this lack of workers, led to the deliberations on number 11 on the program, referring to the instituting of a theological chair at Bethel College for the benefit of intending evangelists and home missionaries.

Sunday evening Bro. Haury conducted a Christian Endeavor meeting in town, participated in mostly by our guests, with the view of getting our young folks interested in and familiar with this kind of church work.

The weather throughout was very beautiful indeed, Providence apparently smiling on the assemblage, the full moon lending light and cheerfulness during the evening hours, when the sun had gone down, next morning again to call up his people with renewed energy to work on in God's vineyard for the building up of His kingdom on earth among men.

The memory of the 9th session of the Western District Conference will be held by all Beatrice people in cherished memory for some time to come.

The Work in Armenia.

To the readers of The Mennonite.

Dear Christian Friends:—Some of you through your church and minister, some others personally and directly may have contributed something toward the Armenian cause, and it is only due to give you a brief statement of the affairs in that land, and our Mission for the sufferers. After several years of stormy trials, of massacre, destruction and plunder, the country is now quiet, excepting a heavy pressure by exorbitant taxation from the Turkish Government. There has been and still is great suffering among many widows and orphans, and the gifts sent through the treasury of our Institute have reached them in a great crisis of their suffering, as the need continues to be very great. On the other hand the difficulty of raising money in this country has prevented our meeting the demands as they came. Many other charitable objects have been before the public and large numbers are sending aid to them; yet we are glad to know there are some who have not forgotten martyr Armenia and her sufferers.

Our Institute has its centers of work in Iconium, Tarsus and Marash. Rev. A. H. Haigazian writes from Iconium of the enlarged influence of the boarding and day school. Over 200 children are gathered every Sunday to learn of Jesus and his saving love in the Sunday schools, and the preaching place is crowded by from 300 to 400 people, hungry and thirsty for the truth. The poor students appreciating the favor shown to them by benevolent friends in America as a thank offering to God, with much sacrifice have collected and sent $15.00 to support an orphan in India. And one of the most encouraging parts of the work is, God has given favor before the Turkish Governor and Officials for the work of teaching and preaching to be carried on without hindrance. The field is whitened for the harvest, and blessed are those who help to gather in the sheaves.

Pastor Geov Kalavjian, from Tarsus, writes how our orphan maidens in the schools there are advancing. Many had come from homes of total darkness and ignorance, and now they have found Christ under the roof of the school. Though sad from the loss of their parents, yet the school has been their home, and they have been made glad through the salvation of their souls. Sunday-school work among them has been the center of spiritual interest and many others besides the orphans have received great benefit. In sheltering and supporting these orphans and poor our chief aim is to win them to Christ and to this end we ask the prayers of our friends.

Especial reports have come from Marash, the deacons of three churches sending a list of about 300 families who have been helped by the small gifts sent from our treasury. The widows themselves write from our gratitude and how tender and pitiful is their plea for further aid. Dear Christian donors, your gifts have been well spent for these worthy causes, and trust none of you are poorer for your generosity to these sufferers, and thus you have been privileged to lay up treasures in heaven.

We thank each donor for their kind remembrance; we thank the Emergency Relief Commission for their kind service. May God bless each gift and the givers, for the salvation of the poor and the glory of His Name. Yours in service for the suffering Armenians.

Phila., Pa., Nov. 28, 1900. H. S. Jenanyan.

The light the heathen enjoy may be like the light that existed before the sun was created—nebulous—but still bright enough to show him the way. If he does not walk in it, he will be held accountable.

short letter to be read at your meeting. Reports are often dry and uninteresting and the poor missionary is at a loss to know what, and what not to write. Would you perhaps like a single accounnt of this day's experience in the Mission field? Though commonplace and ordinary they may interest some one, for we have all learned that our lives are full of much that is common-place.

It was a beautiful autumn day. The sky was without a cloud. The sun shone bright and warm. Missionary Petter and I spent the whole morning together at our desks arranging Cheyenne words in alphabetical order for the Cheyenne-English Dictionary which he hopes to publish soon. We have been at this for about three weeks and still it is not complete. Missionaries Kliewer and Linscheid are eager for the publication of this and a Cheyenne grammar, to aid them in their study of the language. Their stations are so remote from our Senior missionary who is so able to give valuable assistance to new students of the language.

In asking the direction to a certain camp I wanted to visit in the afternoon, I tarried so long as to be tardy for dinner at the Mission. This is an offence that we do not like to repeat often because we expect the Indian boys and girls to be prompt at bells. In the afternoon Sister Lisette visited one of our former school boys who is sick with typhoid fever in the Arapahoe camp. After my pony was saddled I started in the opposite direction to find White Eagle's camp. But Billy, my Indian pony, has not been ridden much lately and I found him very wilful and unruly. Ere I had gone very far, he threatened to throw me and I deemed it wise to return to ask whether the bit and saddle were properly adjusted. Again I started, though rather timid. Gradually I gained confidence, as he galloped along nicely following the trail to the northwest.

Either the camp was removed or I had misunderstood directions. I failed to find White Eagle's camp. After several hours riding on several trails, and wandering about in rather an extensive strip of timber, I turned my weary pony homeward During this time I had not met a single person. I was absolutely alone on a vast uncultivated prairie; alone, yet not alone, for in the language of Frances Havergal,

"Round me stand, God's mountain-stil and gr nd!
His power is near
I need not fear
Beneath the shadow of His thone;
Alone, alone! yet not alone."

Yesterday we had a very blessed service at the Cheyenne church. Twelve Christian Cheyenne Indians sat at the Table of the Lord with us. The service was entirely in Cheyenne, and well attended in spite of very disagreeable weather. In a very quiet but efficient way our beloved missionary has by years of careful painstaking work laid the foundation so well that with confidence we may look to the final triumph of the Gospel amongst the Cheyennes.

May I in closing ask your special prayers as I enter upon the new department of mission work to which the Board has called me? The study of Cheyenne with its intricate grammatical forms though new and difficult is not uninteresting.

The door is also opening for us to minister more satisfactorily to the spiritual needs of over one hundred children in the Government school. Do you realize dear Christian friends that amongst these there are only two Christians? Uphold us in prayer that many of these souls so precious to our Saviour may be led to accept Him. "It is not by might, nor by power, but by my Spirit saith the Lord of hosts."

May God's richest blessings be granted you all.

In Christian love,

BERTHA E. KINSINGER.

No Backward Step.

The grave troubles that have arisen in China have led some observers to suggest a cessation of missionary work in that field. Such a suggestion, however, is met and answered by these burning words from the *Missionary Herald*, which may be truthfully said to voice the sentiment of all those who are desirous of seeing the triumph of the gospel in the uttermost parts of the earth:

"Let no Christian for a moment entertain the thought that the Church of Christ is to withdraw from mission work in China because of the revolution within the empire. That would be pusillanimous indeed. Such a thought, we are persuaded, would not be entertained for a moment by any one of our missionaries in China. The soldiers of the King of Kings should be as brave as are the soldiers of any earthly ruler, and they are not to be deterred in their loyal service by temporary defeats and the death of comrades. China belongs to our Master, and he who said "Preach the gospel to every creature," made no exception of those who at the first would not receive his messengers. This spirit of loyalty to our great Captain, and of love for his people, will be dominant in the hearts of his true servants. There are now in this country some missionaries from China, and their letters show their readiness to return instantly upon the re-opening of the country. Rev. D. Z. Sheffield, president of the North China College, had arranged to sail on June 22, and though he was reminded of perils, he adhered to his purpose and sailed at the time appointed for Shanghai, where he will be engaged in translation work till the way is open for return to his station at Tung-cho. There will be found plenty of volunteers who will be ready to take up this work. It is only a question of time when there can be a prudent re-occupation of the fields over which this tornado has swept."

Glimpses into India.

India is half as large as the United States.

But it has four times as many people.

If the United States were as thickly populated as India, it would number 200 souls per square mile, instead of 25.

About 200 languages are spoken.

57,000,000 profess the Mohammedan faith.

Four main races are represented—the old Aryans or Hindus proper, the Dravidians, the Hill tribes and a mixture of Arabs, Tartars, Afghans and Persians.

The British Government controls nine provinces, and many provinces are still semi-independent. It is just 300 years since the East India Company was formed.

The principal food of the Hindus is rice. In one province there are 295 kinds. The early crop is harvested in September, but the great harvest comes in November and December Before the last crop is harvested, the seed for the next season must be sown.

In Northern India, wheat and millet, barley and corn are also cultivated. In Spring, peas, oil-seeds, etc., are reaped Irrigation is extensively carried on.

Ninety out of every hundred are farmers.

The cost of living need not exceed between $1.00 and $2.00 per month.

The English Government has established railroads, canals, telegraphs, public roads, bridges, public schools, and normal schools.

British India has over three times as many people as the native states. Bengal is the most populous province. In some Bengal districts, there are from 500 to 700 per square mile.

The old Aryan races have been in India nearly 4000 years. With them is identified the caste system, the doctrine of transmigration of souls, the burning of widows, human sacrifice, infanticide, and Thuggism, or murder as a religious ceremony. The last four have been abolished through the efforts of the British. They constitute one half of the population.

The Dravidian tribes chiefly inhabit South India. To them belong the Tamils and the Telegus. Evangelist David is a Tamil. There two races are practically Christianized.

The Hill tribes, so-called, are of the negro type. The Kols, among whom Missionary Hahn of the Gossner Mission has been laboring 32 years, belong to this race. Some would class them with the Dravidians.

The oldest Hindu literature, the four books of the Vedas, were 2000 years old when Christ lived on earth. They contain hymns, chants and religious formulas.

Their great reformer, Buddha, (about 500 B. C.) taught the way of salvation from human ills. All misery arose from unsatisfied desires, and these must be quenched. Chastity, patience and compassion were his main specifics. The soul had no existence. Nirvana, heaven, is self-extinction. There are very few Buddhist in India to-day, but are so numerous in other countries that one third of the human race are said to profess this religion.

It is estimated that one-half of British India or at least one-fourth of all India, was afflicted by the famine. Famines are due to the failure of crops.

Missionary Labors in India.

Christianity was introduced into India about 350 A. D.

The first mission station was Tranquebar, a Danish settlement. In 1706, the Danish-Halle mission sent two workers there. Lutherans and Calvinists worked in unison. But it was abandoned later. Schwartz was the greatest missionary before Carey.

William Carey, the great apostle to India, landed at Calcutta in November, 1795. This undertaking was also nearly brought to naught.

In 1833, the Gospel was allowed by the English Government to have free course in India.

The present number of ordained missionaries amounts to about one thousand. There are about the same number of native preachers.

Most missionaries in India prefer to evangelise in British India because of superior protection.

There are 54000 Kol converts under Hahn and his co-workers. Their headquarters are at Ranchi, Bengal, about 250 miles from Calcutta.

Missionary Alice Yoder is stationed at Konghoon, in the British province of Berar.

Missionary J. A. Ressler labors at Dhamtari, in one of the native Central Provinces.

The Mennonite Brethren last year opened a station at Nolgonda, under Missionary Friesen. Raipur, C. P. is another Mennonite mission.

Our own missionaries will probably labor in Bengal, not far from the Gossner mission.

Deliverance of Chinese Christians.

BY REV. J. S. ADAMS.

Wu-shih-ping is a pretty little village nestling among the foothills of a mountain range which runs through Central Chehkiang, one of the sea-coast provinces of China. Some fifty mud, straw-roofed cottages, with a few of better quality, are scattered about the more pretentious idol-houses, divided from each other by the family threshing-floors, straw-ricks, gardens, and pig-styes. A fringe of fine woods—pine, cedar, oak and chestnut—covers the hamlet from distant view, while beyond the trees there stretch miles of plain, carved into queerly-shaped rice-fields, green with the growing harvest. To the westward, a wide, blue lake irrigating the plains, and beyond, high mountian peaks, range after range. Surely a beautiful and peaceful scene! As the village was about equally divided between heathen and Christian, it was far from being as peaceful as it looked.

The villagers fiercely resented the intrusion of the new doctrine, connected wrongly enough in their minds with opium, war, rebellion, and the hateful foreigner! Persecution set in, mild enough compared with history, but sufficiently trying to people young in the faith. As injuries were forgiven and no revengeful spirit shown, persecution grew bolder and fiercer. The younger Christians began to chafe under the restraint.

"Why should we submit to have the water drained off our fields, and the crops lost? Why should a straying animal be immediately slain, or, worse still hopelessly maimed? Why are we refused use of the public roads, the public wells, the firewood from the hills? Why beaten and reviled in the market-places? We do not fear, them; let us defend ourselves."

Calmer connsels prevailed.

THEY WAITED FOR GOD TO DEFEND THEM.

He strengthened their faith and mightily encouraged them by leading one and another of their persecutors to accept Christ.

Three miles away from Wu-Shih-ping there is a small town called "Stone Gates," where a market is held for the surrounding hamlets. Here the brethren found a mission-field, and often preached Christ, sold books, and tried to lead men nnto the Truth. It was a very unpromising place, being full of opiumdens, and the attendant gamblers, bad women, loafers, thieves, and the like sinful debris of human life scattered over the path of the opium fiend.

All attempts at renting or buying a building for a mission station at "Stone Gates" had failed, owing to the strong opposition not only of the "opium interests," but of the gentry and people generally.

Finding petty persecntion of no avail, and that the Christians grew stronger npon their daily diet of abuse and injury, the idolators met at "Stone Gates"

in an opinm-den, and decided npon a bold stroke which should rid them of this religious nuisance once and for all.

In China, few things of importance can be undertaken without the assistance of a fortune-teller, who selects a "lncky day." On being consnlted by the conspirators, Mr. Fortnne-teller fixed a date ten days ahead for this important event—the extermination of the Wu-Shih-ping Christians. If undertaken on any other day, the project would fail. Night-time was the best part of the twenty-four hours for the purpose. Mr. Fortune-teller quietly received his fee and slipped over to Wu-Shih-ping to tell the Christians what was planned, in hope of getting a second.

It was with much concern the Christians heard that their homes were to be burned, their cattle stolen, themselves driven from the district on pain of death. Being disciples of Christ they would not consent to use methods diplomatic and crafty to overthrow the designs of their enemies. So they came and consulted the missionary and asked his counsel, which was—"Put God to the test, trust and obey Him. Satan cannot reach those whom God hides: 'He is able to save to the uttermost.'"

We felt it our duty to call on the Governor of Kinhwa and inform him of the projected riot, not only as claiming the rights of peaceable people, but also as showing the natives that the Christians held the magistrates' office in respect. Moreover, if anything came of the riot, he could not be held responsible if he knew nothing of the matter.

He recieved us in great state in a gaily furnished guest-room, foreign clocks ticking merrily on the walls, porcelain pots filled with dwarfed and flowering shrubs, beautiful to look at, but suggestive of a China woman's small foot, a China man's prisoned mind, and of other things which "old custom" has forbidden to develop as God would have them grow.

The Governor listened with politeness to our story, with many noddings of the head, and smiles which suggested mirth rather than friendship. Wagging his shaven head to and fro, he explained that these were good people who always paid their taxes, and he could not believe they would be guilty of lawless conduct. He had no right to think evil of them. Anyway, he could not prevent crime, but, if committed, we might rest assured he would punish it. He refused to issue a proclamation protecting the Christians. His idea evidently was that, if a riot came off, he would have some good picking out of the families concerned, as some were well-connected.

While we in the city were vainly seeking the protection of the law, the little assemblies of believers scattered over the country were daily praying for their persecuted brethren.

THE APPEAL TO JEHOVAH

was more effectual then the cry to the temporal power.

The time came for the attack; messengers had been sent along the route from "Stone Gates" to Wu-Ship ping; the men from the invervening farms and hamlets were to join the main party as it came They made the night hideous with their gongs. The glare of torches revealed the half-naked forms of men—pigtails tightly bound round their heads in "fighting trim," faces inflamed with passion—with horrible yells pushing forward to the attack. Armed with swords and tridents, knives and spears, they were expecting the Christians to make a bold stand at last for the defence of their families and their homes.

Coming to the first house they found it empty and the inmates gone! Soon they found all the brethren gathered in the strongest house, with the door shut "for fear of the Gentiles," while the cattle had been secretly conveyed into the hills.

They paused for a few moments, not knowing but this might be some ambuscade or trap for them. They heard the voice of a man calling npon One whom he called "Jehovah" to show His power, and save the people who trusted in Him.

The crowd paused bnt for a few moments, then the awful, prolonged yell arose, which once heard, can never be forgotten! The sound was swallowed np in a sudden crash of thnnder—qnick flashes of lightning followed, and a snddeu mighty wind which crashed down the trees; again the roar of thnnder, echoing over their heads and among the monntains—and down came the rain in torrents!

The surging angry mob did not wait after that first thnnder-clap; the glare of their torches had prevented their seeing the gathering storm, as it came suddenly with a mighty nproar. They thought the "Lei-Shen"—the heathen god who strikes criminals dead that have escaped human law—was after them. They fled for home as fast as their legs would carry them in the dark—down went the torches, away went the spears and swords! Some fell among rocks and stumps of trees; others tumbled into muddy paddy fields; a few lost their way and wandered about till day-light, terrified lest some lightning flash should reveal their whereabouts to the angry god who was after them.

What thanksgiving and praise to Jehovah Jesus ascended from those humble cottagers who had put Him to the test and found Him able to supply all their need! How they rejoiced in the steadily falling rain, which was to them an assurance of His care and protection!

When the rioters of "Stone Gates" collected together again, they were much laughed at for their failure. They blamed the fortune-teller for his "unlucky day." He defended himself by saying he could not be expected to know what gods and foreigners were going to do! He had learned that the missionary had a box full of lightning, and he made it carry letters on a wire quicker than a horse. "No doubt the foreigner knew all about electricity, and had bottled up a storm and let it loose on them; and a pretty bad one it must have been!"

This explanation exonerated the fortune-teller. Not a few felt if the disciples were going to fight with such weapons, they had bett r be left in peace.

Two brothers, ringleaders in mischief, did not approve of this idea. Their main purpose was undoubtedly plunder, and they made the religious point a mere pretext. In a few week's time, these two worked up another riot in much the same way as before, but they decided to go by daylight, take only a few desperate spirits, and shares of the spoil would be all the greater.

Hearing of the trouble, we went out to "Stone Gates" and tried to pacify the people. We were assured by the small local official that there would be no trouble. He was warned that he would be held responsible for what should happen, but it is well understood that the higher officials protect their underlings; so probably the warning had no effect.

Another fruitless appeal was made to the Governor of Kinhwa. Such cases are practically heard in public, a crowd of secretaries, soldiers, and servants looking on. The magistrate referred to our last visit, saying how evidently we were all needlessly alarmed. "Why do you come to me with these idle rumors?"

"Because you are the ruler, and we are taught by our doctrine to respect authority. You are also responsible to the Viceroy for the peace of the district."

"There will be no tronble; these are but words blown of wind. Yon said there was a riot brewing before; nothing came of it."

"True, nothing came of it, because our God helped us when your Excellency refused!"

"Well! well! Yes! yes! Perhaps your God will help you again."

"Certainly He will, but that will be no credit to your Excellency."

"Oh, yes! Oh, yes! Don't fear! Don't fear. Let me invite you to drink some tea. This is from my native province of Kiang-si. I believe tea will not grow in your honorable country."

This meant that the interview was at an end. Before his Excellency's cup of tea was cold, messengers were off to "Stone Gates" full speed. "The magistrate will not help the eaters of foreign religion; let us go up, beat and cast them out."

THE SECOND ATTACK.

was regarded by the Christians as more serious than the first; although their enemies were not so numerous, they were all bad characters, whose object was doubtless plunder. The brethren encouraged themselves in God, remembering past help and the many promises in His Word. Messages were sent to outlying groups of believers, asking their help in prayer.

The day came; the attacking party met in an opium shop to discuss plans. The two brothers, ringleaders in sin, arranged to rendezvous under the spreading branches of a great camphor-tree, a short distance from Wu-Shihping. The people were to gather there by mid-day in little groups, so as not to attract too much attention and invite other eagles to the spoil. The business concluded with wine, a feast, and opinm—they felt that they needed more than their usual stock of courage for the work they had to do.

The brethren awaited the coming foe with closed doors, calling upon God. The day was hot, the way was long. The half-drunken crowd meeting under the great camphor-tree were tired, quarrelsome, and not at all comfortable in the business they had undertaken. After much noisy talk, the ringleakers commenced to draw lots for the division of the spoil. Beyond cattle, grain, and farming implements, there was but little to steal.

Still the believers waited and prayed. A lad ran in and reported the rioters gathered under the camphor-tree as gambling for their goods, and then they are coming to "shah!" (kill!) "Now they are coming!" A dull roar reached the Christians' ears, a sound of blows and smashing of wood—what did it mean? They rushed out and saw down the valley a confused, struggling, yelling, fighting crowd of men driven hither and thither! Surely the old camphor-tree had never witnessed so strange a sight! It meant that Jehovah was again answering prayer. "Surely the wrath of men shall praise Thee, and the remainder of wrath shalt Thou restrain"

The leaders had quarrelled over the division of the spoil not yet theirs. Angry words led to blows, and strife raged up and down the little valley, but the wave of war never reached the Christians. The defeated party fled, chased by the victors as far as "Stone Gates,"—bleeding, bruised, wounded, hair torn out—to be received with howls of derision by their friends.

When the Christians reached the spot it was

TO HELP THEIR WOUNDED ENEMIES.

One of them was lying beyond human help; a heavy blow had crushed his skull. It was one of the ringleeders.

This unexpected end of the expedition astonished everyone and made a great sensation. The Christians again praised God who had, by terrible things in judgment, again answered their prayers. The heathen said, "We must let these Jesus men alone; their God is too strong for us."

The Governor sent and arrested a number of the rioters They were beaten, imprisoned, and fined, until nothing more could be got out of them. The local official was dismissed from his office. The murder caused the matter to be brought before the Viceroy of the province. It could not be discovered who struck the fatal blow, so no one was executed. The Governor was removed as incapable, and was succeded by a Mr. Tsao, who was for a long time very friendly to the Christians.

The result of these events upon the Christian character of the converts was astonishing; they realized as never before that the living God hears prayer. "We will never douht Him again," said one. "Let us gather our money and bring a thank-offering," said another, "and try again to get a mission hall at 'Stone Gates,' so that the people there may hear the Gospel oftener."

This proposal met with general acceptance. In a short time seventy dollars (then worth about £10 sterling) were subscribed. A suitable house was found at "Stone Gates," and now leased without difficulty. Downstairs it was fitted as a chapel and preacher's room; above were three rooms fitted for the missionary's use on his visits.

The owner of the house, one of the rioters, because a Christian, and for a long time the work steadily prospered. Men are now numbered among the disciples of Jesus who were first impressed by the deliverance God wrought.

NOTE.—When forwarding the above narrative, Mr. Adams wrote in a private letter as follows:

"Not only have I never personally used weapons in self-defence, but I have taught the Chinese Christians to refrain from the use of weapons in any case—though they are often tempted to do so in the strifes and conflicts which so often occur in country districts. We seek to teach them to overcome evil by good, to suffer evil rather than to revenge it. In thus manifesting the patience and grace of our Lord Jesus Christ, and in doing the will of God, we have assured them of the Divine protection and help—not immunity from tribulation or trial, danger or loss, but the assurance that He would be with them in trial, and that all things should work together for their good.

"In the severe testing of their faith we often trembled for the native Christians, but through the grace of God they were enabled to gain a victory for the Gospel."—*Life of Faith.*

Playroom and Nursery.

Magic Keys.

In a rude voice screamed little Tom—
"Open the door for me I"
"Yes," was the answer from within,
"If you'll bring the proper key."

"If you please, mamma," said little Tom,
Putting down his pride:
At mention of the gentle words
The door flew open wide.

Hearts, like doors, are often locked;
"Thank you," and "If you please,"
Spoken with a pleasant smile,
Are the magic keys.

—*The Outlook.*

We know of a little boy who does his mother a great favor by rocking his baby sister to sleep once or twice a day. Are there any more such boys in the world?

Do you know that dogs once licked a beggar's sores and made him feel better? You can learn many good things from your dog. Solomon, the wisest man that ever lived, learned many things from the ant.

Eva lay awake in her bed one summer morning just as the sun, streaming in through the blind, lit up a wall motto opposite her, which read, "The Lord is Thy Keeper." It was prettily finished, and Eva had often looked at it and wondered whether she could ever learn to work them. But this morning the sun seemed to point his glowing finger at the beautiful words, "The Lord is Thy Keeper," and she tried to think out their meaning.

She called her mother. "Mamma, what is a 'keeper'?"

"Eva, my dear girl," answered her mother, "do you remember the Christmas story of the shepherds who, when Jesus was a baby, kept watch over their flocks by night?"

"Yes, mamma."

"Well now, if they hadn't kept watch over their sheep the wolves would have come any time, and carried them away. The shepherds kept watch particularly at night. I hung that motto right here in your bedroom, dear, that you might often think how the dear Father in heaven, who never sleeps, keeps watch over you when you sleep."

"But if I wouldn't go to sleep."

"O, He watches anyway."

"Well, mamma, I would rather stay awake then, for when I am asleep I don't know that God is keeping me."

"You little cherub," said the mother, as she kissed her, "God likes to do it best when you don't know it."

A Letter for the Boys and Girls.

Dear Boys and Girls:

I thought it would be nice to write a letter through THE MENNONITE to you, boys and girls, about what we have been studying in our little mission class. We have been studying about how Jesus was being crucified. I am going to ask you four questions about Jesus being crucified.

What would have become of us if Jesus had not died for our sins?

What did Peter say when Jesus told him that He was going to be crucified?

What did Jesus say to Peter?

What did the soldiers give Judas for Jesus?

I hope these questions will not be too hard for you. I wish you would answer these questions sometime through THE MENNONITE. Yours Truly,

Pottstown, Penna LIZZIE B.

A Letter for the Girls.

My Dear Sisters:

I take pleasure in writing a few lines and asking a few questions. How are you doing in learning about the Saviour? I am learning that He is very precious. In John 3, 16th verse, you will see that it says, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus died for all of us, you and me. I said I was going to ask you a few questions. The first question is, Why did Judas betray Jesus? The other question is, Why did the rich man give Lazarus nothing to eat?

Pottstown, Penna. FLOSSIE M

Now let us have the answers, boys and girls, whether you live in Pennsylvania, Ohio, Indiana, Iowa, Missouri, Kansas, or anywhere else, let these Pennsylvania girls know about yourself. Write to THE MENNONITE, and we will see that these two little sisters get to read you letters. Or maybe you would like to ask them or others a few questions. Write to us and we will print the questions. Address your letters thus: THE MENNONITE, No. 177 N. Franklin street, Pottstown, Pa.

En-Route for India.

The brethren Penner and Kroeker, our newly appointed missionaries for India, sailed from Genoa, Italy, on November 20th. They expect to reach Bombay, India, by the 11th or 12th of December. Their journey was somewhat delayed by the difficulty they found in procuring passage and on account of the plague prevailing at places via which they had first intended to sail. A. B. S.

Book Notice.

The Lessons of the Ages, is the title of a little volume by Dr. W. A. Mason which has already earned for the author the gratitude of many earnest Bible students. It is a very clear presentation of the ages and dispensations into which the spiritual history of the human race naturally divides itself according to divine revelation. From this analysis of the history of God's people practical lessons are drawn for present day believers and a wonderful light thrown upon the prophecies yet to be fulfilled. It is the part of wisdom to seek to learn aright the lessons taught by the ages gone by and to draw inspiration from what God has seen fit to reveal of the future. This little treatise will be helpful to all who would be found "worthy to escape all these things that shall come to pass and to stand before the Son of man."

The second edition, just out, is put in stiff manilla cover and is sold at 10c per copy; 12 copies for $1.00 postpaid. Address the publishers, Henderson & Co., 8 and 10 Lombard St., Toronto, Can.

Marriages.

HECKLER—GRATER.—On Oct. 6, 1900, at Schwenksville, Pa., by W. S. Gottshall, William E. Heckler, of Mainland, Pa., and Mary S. Grater, of Skippack, Pa.

DELP—MOYER.—On October 27, 1900, at the home of the bride's parents, in Souderton, Pa., by Allen M. Fretz, John D. Delp and Ellen D. Moyer, both of Souderton, Pa.

DETWEILER—HACKMAN.—On October 31, 1900, at Souderton, Pa., by Allen M. Fretz, Isaac S. Detweiler of Souderton, and Maria Hackman, of Hatfield, Pa.

SCHLOSSER—ZIEGLER.—On November 3, 1900, at Schwenksville, Pa., by W. S. Gotshall, Vincent C. Schlosser, of Cedars, and Sallie M. Ziegler, of Harleysville, Pa.

WAMBOLD—GRATER.—On November 3, 1900, at Schwenksville, Pa., by W. S. Gotshall, Harvey M. Wambold, of Mainland, Pa., and Ella S. Grater, of Skippack, Pa.

BERGTOLD—LAUER.—On November 22, 1900, at the home of the bridegroom, by Rev. C. H. A. van der Smissen, Jacob Bergtold, of Trenton, Ill., and Mary Lauer, of Summerfield, Ill.

Deaths.

CLYMER.—On October 21, 1900, in Hatfield, Pa., Hannah Clymer, aged 82 years and 10 days. Interment on the 26th at Lexington Mennonite burial grounds. Services at the house by A. M. Fretz and at the church by Josiah Clemmer and Christian Allebach.

STOVER.—On October 28, 1900, in Wormansville, Pa., Clemens Stover, aged 76 years and 18 days. Interment on the 31st at Old Deep Run Mennonite burial grounds. Services by Allen M. Fretz. Text selected by the family, Job 17, 1.

STAUFFER.—On October 28, 1900, near Berne, Ind., of typhoid fever, Daniel, son of C. M. and Sophia Stauffer, aged 3 years, 2 months and 25 days. Services held by the pastor, S. F. Sprunger.

BRACHER.—On November 7, 1900, at Leithsville, Pa., widow Susanna Bracher, *nee* Hottel, aged 59 years, 1 month and 18 days. Funeral services held and interment made at the Saucon Mennonite church on November 10th. Funeral sermon preached by A. B. Shelly from Luke 16: 22.

Contributions.

For Heathen Missions. Received during September and October.

General Fund.—From Garden Township S. S. Kan. $61.43; Salem cong., Dalton, O., $17.78; West Zion cong., Moundridge, Kan., $80.44; Cong. at Meadows, Ill., $10.00; Boyertown cong, Pa., $12.10; Hereford cong., Bally, Pa., $75.00; Upper Milford cong., Zionsville, Pa., $25.00; South Germany cong., $10.00; Cong. at Whitewater, Kan., $72.10; First Menn. cong., Phila., Pa., $20.00; Anonymous from Newton, Kan., $5.00; Zion cong., Ia., $46.90; Cong. Halstead, Kan., $50.00; Altona S. S., Manitoba, $10.00; Cong. and individual contributors at Berne, Ind., $38.64; Alexanderwohl cong., Kan., $60.50; Hoffnungsfeld-Eden S. S., Kan., $18.50; Zion S. S., Ia., $2.76; Salem and Sion congregations, S. Dak., $86.00; Jacob. P. Kauffman, Moundridge, Kan., $8.25; Uriah Binkly and Cath. Witmer, LaSalle, N. Y., $10 00; Hoffnungsan cong., Kan., $69.06; Anonyinous, Newton, Kan., $25.00; Bethesda cong., Henderson, Neb. $45.45; Sharon cong., Kilo, Okla., $8.00; Springfield District S. S., Alexanderwohl cong., Kan., $4.00; Sister J. Miller, Ashland, O., $1.00; Deer Creek cong., Okla., $6.60; Friedensau cong., Perry, Okla., $5.00; Pretty Prairie cong., Kan., $17.50; Bergthal cong., Pawnee Rock, Kan., $15.00.

Special Fund for India.—From Y. P. Society of West Zion, Kan., $20.00; H. Bachman, Dallas, Ore., $5 00; Cong. at Marion Junction, S. Dak., $5.82; Waldohill cong., Pratram, Ore., $11.75.

Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For the Mennonite Home, Frederick, Pa.

Additional Anniversary donations: George Kramer, $2.00; George Kramer, Jr., $1.00; Clara Kramer, $1.00; Samuel Hauck, $1.00.

Upper Milford Congregation.—Cash $7.50. Material donated: Potatoes about 10 bus.; oats about 21 bus.; corn about 5 bus.; corn meal about 100 lbs.; buckwheat flour, 12 lbs.; dried pears, about 5 lbs.; dried peaches, 4 lbs.; 4 pcs. soap; 100 lbs. wheat middlings; 1 qt. Beans; tot onions; small can lard; one bed spread; dried apples about 20 lbs., and 2 chickens.

Gratefully acknowledged,
Bally, Pa. JOHN L. BAUER, Fin. Sec.

Paid their Subscription.

Mrs Jos Gary	Sept. 190
John Ramseyer	Jan 1902
P D Amstutz	Oct. 1900
Peter M Graber	Dec 1902
J H Tschantz	Aug. 1901
Fred. Krehbiel	Dec 1902
Jacob Krehbiel	Sept. 1901
Jacob Eberhart	Dec 1901
John Gehman	Sept. 1901
Abraham Musselman	June 1901
G L Bowman	Sept 1901
Tobias Bowman	Sept 19 1
Aaron Good	Nov 1901
Enos K Moyer	Oct. 1902
H M Clymer	Dec. 1902
Ira M Schantz	Sept 190.
S B Laishaw	S pt 1.01
J R Seifert	Sept 1902
Henry Schleifer	Dec 1902
Milton Strunk	Oct 1901
NEW SUBSCRIBERS	
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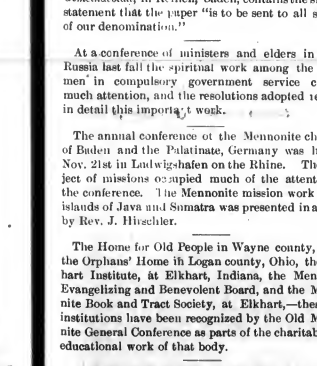
David S Sommers	Dec 1 01
H S Thomas	Dec 1901
A A Sommer	Dec. 1901
William G Ebel	Dec 1901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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVI. No. 4. Quakertown, Pa., January, 1901. Whole No. 184.

Items of News and Comment.

At a meeting of teachers at Jansen, Nebr. Prof. H. D. Penner, of Hillsboro, Kan., was one of the principal speakers.

Our Quaker brethren are still finding need for their assistance among some of the Donkobor immigrants in the Northwest.

Bethel College will have five young men from South Russia as students. One of them came over with Rev. D. Goerz on his return trip from India.

The correspondent of the *Bundesbote* from Clarence Centre, N. Y., feelingly acknowledges a visit made by Bro. W. S. Gottshall on his return from Ohio recently.

Two Indian converts were recently added to the mission congregation at Contonment, Oklahoma, by Missionary Petter. Four others were baptized at Darlington by Missionary Funk.

The Board of Publication of the General Conference has reappointed Bro. J. F. Lehman, business manager and Bro. I. A. Sommer, editor, of our German papers for another year.

The School and College Journal as now published by the Board of Directors of Bethel College, is partly English and partly German. There is some thought of issuing an extra edition, all German, for readers in the old country.

The Sunday-school in the town of Bluffton, Ohio, held its Christmas exercises in the auditorium of the college. At the recent annual election of officers, Rev. J. B. Baer was elected superintendent, with D. S. Bushy as assistant.

The announcement of certain changes to be made in the publication of the German church paper, *Das Gemeindeblatt*, in Reiben, Baden, contains the singular statement that the paper "is to be sent to all soldiers of our denomination."

At a conference of ministers and elders in South Russia last fall the spiritual work among the young men in compulsory government service claimed much attention, and the resolutions adopted regulate in detail this important work.

The annual conference of the Mennonite churches of Baden and the Palatinate, Germany was held on Nov. 21st in Ludwigshafen on the Rhine. The subject of missions occupied much of the attention of the conference. The Mennonite mission work on the islands of Java and Sumatra was presented in a paper by Rev. J. Hirschler.

The Home for Old People in Wayne county, Ohio, the Orphans' Home in Logan county, Ohio, the Elkhart Institute, at Elkhart, Indiana, the Mennonite Evangelizing and Benevolent Board, and the Mennonite Book and Tract Society, at Elkhart,—these five institutions have been recognized by the Old Mennonite General Conference as parts of the charitable and educational work of that body.

On Thanksgiving Day a new Mennonite church was dedicated at Ransom, Kan. The services there had been held in a public school house. The church was therefore greatly needed. The building is 24x40 feet, with a tower 40 feet high. Two points in the report of the dedication are worthy of note. One is that though the congregation is quite small and the members mostly of quite limited means, the building was fully paid and the collection held at the service was used for other gospel purposes. The other point is that while the church was built with the expressed understanding as "a German Mennonite church," the services on this day were almost if not quite half in the English language.

Not in Vain.

It is generally said that such attempts at the realization of the Christian life as the "Christians of the Universal Brotherhood" stand for, have been made more than once already; there have been the Quakers, the Mennonites, and others, all of whom have weakened and degenerated into ordinary people, living the general life under the State. And, therefore, it is said such attempts at the realization of the Christian life are not of importance.

To say so is like saying that the warm rains and the sun-rays which have not as yet brought spring, are of no importance. If the kingdom of God, *i. e.* the kingdom on earth of good and truth, is to be realized, it can be realized only by such attempts as were made by the first disciples of Christ, afterwards by the Paulicians, Albigenses, Quakers, Moravian Brethren, Mennonites, all the true Christians of the world, and now by the Christians of the Universal Brotherhood (Dukhobortsi.) The fact that these pains of labor continue and increase does not prove that there will be no birth, but on the contrary that the birth is near at hand.—*Count Leo Tolstoy.*

A Jew's Opinion of a Christian.

While traveling in Russia last summer the Jewish Rabbi Kranskopf of Philadelphia visited Tolstoi, the great Russian writer and reformer. Since his return to this country he has come out in a warm defense of the man and his principles. His remarks on one occasion are thus reported in the papers:

"Tolstoi is standing alone against a powerful church, which preaches a doctrine of peace and uses war, oppression and ignorance as a means to broaden its influence.

"He is endeavoring to teach by precept and example that the true spirit of Christianity is not wrapped in the rich robes of the Church or hidden under a multiplicity of impressive ceremonies.

"I know somewhat of the Russian people, and I have seen something of the fearful and fatal powers which the Russian Orthodox Church wields over them. I have seen how, in point of progress, that people is, in many respects, centuries behind other European nations, and tracing the cause I found it in the Church. I have seen how in point of government there is not a people in all Christian Europe as tyrannized as that nation, and tracing the cause I found it in the Church. I have seen how in point of education there is not a lower ranking Christian nation in Europe than Russia, and tracing the cause I found it in the church. I have seen how in point of tolerance there is no people in Europe that has a less conception of it than Russia, and tracing the cause I found it in the Church. Nowhere, in my travels, have I encountered or have I heard or read of such depravities, such cruelties, such religious persecutions as in Russia, and tracing the cause I found it in the Church.

"And in that country I saw one man laboring hard, preaching and teaching, by precept and example, the faith that might uplift the people, might free them from the yoke that now presses them down; the faith that might replace their tyranny by freedom, cruelty by justice, persecution by tolerance, ignorance by knowledge, depravity by morality, darkness by light.

"And against that man the Russian people are now warned by the Church as being exceedingly dangerous, and her awful curse is launched not only upon him and his work, but also upon them who keep communionship with him or listen to or read his writings."

Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it for sweet memory's sake only those things which are lovely and lovable.

Was it Worthless?

Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug round it and lifted it out, the brier said to itself, "What is he doing that for? Doesn't he know that I am only an old, worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he has made, planting an old brier like myself among such rosetrees as those!" But the gardener came once more with his keenedged knife, made a slit in the brier, and "budded" it with a rose, and by-and by, when the summer came, lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out, but that which I put into you." This is just what Christ is doing all the time with poor human lives.

Spiritual Spice.

A lazy man's testimony is like the man himself—it wont do any work.

*

If there is anything better than prayer without ceasing, it must be thanksgiving without ceasing.

*

Before I was converted I did not believe in revivals—the devil never does—a cold-hearted church never does.—*Evangelist C. N. Hunt.*

*

Joseph Cook, when asked for his opinion of Christian Science remarked that there was no Christianity about it and very little science.

*

According to Dr. C. I. Scofield, to say, "Study the Bible as you would any other book," is equivalent to saying "Study man as you would any other monkey."

An Acceptable Year.

Some years come bearing roses,
Some years come bearing rue,
Some with harmonious closes,
Some discord through and through,
We may not mold or shape them,
Or alter or escape them,
We dare not blame; but we
May make all years acceptable,
O Lord of time! to Thee.

By patiently abiding
The secrets of Thy will;
By daily sure confiding
In Thee through good or ill;
By fight with self and sinning,
Now baffled and now winning;
By service brave—may we
Make each new year acceptable,
O Lord of time! to Thee.

Thy wisdom is unfailing
Though we are dull to know,
Thy comfort all prevailing
For every want and woe.
The little moment's trial
Beat out on Time's great dial
Builds to eternity,
Where years are all acceptable,
O Lord of love! to Thee.

—*Susan Coolidge.*

Old Almanacs for the New Year.

Sometimes we hear it said, of one thing or another, that it is "as useless as last year's almanac." But I know of a man who treasures old almanacs as worth a thousand times more to him than the same number of this year's almanacs would be, and I myself prize my ancestor's pocket-memorandum book of the year 1776. On the margin of the calendar, opposite the 4th of July is written the word "Hurrah!" I enjoy reading that. A useless calendar it may be in one sense, but I would not sell it for a car-load of those of 1900. Why not? Has it still a purpose to serve?

On New Year's Eve, in the quaint old German city of Nuremberg, the lighted windows along the deserted streets tell of festivities indoors until the bell of the ancient church peals out its first stroke of twelve. Then the fun-loving Nurembergers come rushing out, making the streets resound with all manner of clatter and din. Immediately bonfires begin to blaze all through the town. The ancient city wall, the many-windowed, many-gabled, roofs of medieval houses (some of which were the abode of men like Duerer, Sachs, Krafft, Vischer and Peller), the ancient castle, with its five-cornered tower, the Hangman's Bridge, the "Beautiful Fountain" in the market-place,—all these are aglow with the jolly flicker of scores of bonfires, fed by thousands of—what? Last year's almanacs! It is said that the demand for these almanacs during the last few days of the old year is so great that the shopkeepers carry a large stock to meet it. Old almanacs "to burn," sure enough! And why not? Have they not served their purpose?

I asked why the old almanacs should not be treasured, and now I ask why they should not be burned.

Both questions suggest an important truth for the new year. If I tell you what that truth is, it will not be worth so much to you as if you work it out for yourself.

In the meantime, let us note that Moses advises the children of Israel to "ask not of the days that are past," and David says, "I remember the days of old," although Paul says, "Forgetting the things which are behind, and stretching forward to the things which are before, I press on."

—*Patterson Du Bois.*

Christ the Joy-bringer.

The music of Christmas carols has once more been heard in our homes and fills the air It is a beautiful fact that the coming of our Lord to earth, and the closing days of His earthly life with His disciples are described as seasons of joy. When the angel appeared to the shepherds at Bethlehem he said, 'I bring yon good tidings of great joy, which shall be to all people." No such ecstatic note of gladness had ever been heard before in this old sinning and sobbing world.

As our Savior came into the world amid songs, so His last days with His disciples before His ascension were marked with gladness likewise. The little band are gathered in that historic "upper room" in Jerusalem, and the doors are shut. Suddenly the Master stands before them. They break out into such delight that it quite upsets their faith, for we are told that "they believed not for joy and wonder." Jesus sits down among them in the old familiar fashion, converses with them and breathes on them the sweetness of His benediction. "Then were the disciples glad when they saw their Lord." They are no longer bereaved. Their sorrow is turned into joy. Jesus is once more among them, the same loving Friend, Teacher, Redeemer and the Elder Brother. This happy scene sounds like a renewal of the strains of gladness that had filled the sky three and thirty years before.

We often speak of our Divine Master as a Man of Sorrows, and this is true. But let us think of Him and speak of Him still more often as a Joy-bringer. He came into the world, not to condemn the world, but that the world through him might be saved. The cross brought iudescribable agony to Christ, but joy to the universe. In oh, how many ways is He a bringer of gladness! Every sinner as soon as he feels the sting of his guilt, becomes miserable. Nothing cuts and kills like sin, and a soul convicted of sin by the Holy Spirit is, for the time, a wretched soul. There is a story of a rich employer, whose most skillful artisan began to fall off in his work. The master spoke to his steward or superintendent about it, and the steward replied, "It is no wonder that the poor fellow cannot turn out good work, his hands tremble so that he cannot manage his tools, and his eyes are often full of tears. A heavy debt is pressing him, so that he is tempted to drink in order to drown his sorrows. While that debt hangs over him, you need not expect him to produce any more good work." "Then," replied the generous employer, "go and tell him that his debt is paid." From that hour the artisan was a changed man; his work was done better than ever before. A guilty soul can never work for God, or enjoy any lightsomeness of conscience, until its debt to the divine justice is paid, and the load lifted off. The atoning blood of Jesus pays that debt, and when the penitent heart accepts Jesus, then light and joy break in. It is a Christmas carol all over again.

It is not only to the new convert that the Christmas Christ is a Joy-bringer. He is the best of our comforters in the time of trouble. My brother, there is an inner chamber, a sanctum in our heart, of which we are loath to surrender the key to the dearest friend. With the joys or the griefs felt there, the stranger intermeddleth not. Sometimes that inner room of the heart becomes dark and lonesome. One enters through the closed doors; and oh, how sweet sounds His voice of love, "Peace be unto you!" He shows us the scars of His sacrifice for us. He opens the casket of His precious promises. At such times of communion it is He who gives the "honeycomb," and it drops sweetness on our bruised spirit. His consolations fill the soul with their choice perfume. We lean on His bosom as the beloved disciple did, and we can say with happy assurance, "My Beloved is mine, and I am His. Whom have I in heaven but Thee, and there is none on earth whom I desire beside Thee." Then are we glad because we had a visit from our Lord.

The more we have of Christ's presence, the more serenely peaceful we become. An empty heart is always wretched. Wealth, fame, worldly success, cannot satisfy an immortal spirit when it looks at them in the light that conscience flashes on them, or which a glimpse of eternity can give. "Is this all!" whispers the uneasy heart to itself. But the true believer inventories his spiritual treasures, and even in the hardest of "hard times" can say, Christ is mine! I am a joint-heir with Him to the most magnificent of inheritances! Joy is simply love looking at its treasures A Christian's joy is in loving Christ and loving others because Christ loved them; it is in doing good to others, and so having a Christmas all the year ronnd; it is in looking forward to that world of glory where we shall be like him, and shall see Him as He is. "Where I am," is His sweet assurance, "ye shall be also."

Jesus offers to fill our homes and our hearts with joy if we will only let Him do it. We cannot create canary birds, but we can provide cages and food for them, and fill our dwellings with their music. Even so we cannot create the spiritual gifts, and blessings which Jesus offers, but they are ours if we provide heart room for them. The birds of peace and praise and joy will fly in fast enough if we only set the doors and windows of our souls open for the Christmas Christ.

"Admit Him;—to the human breast
Ne'er entertained as sweet a guest;
Admit Him, and you'll not expel,
For where He comes, He comes to dwell."

—*T. L. Cuyler, D. D.*

"Put Up Thy Sword."

A good illustration is found in the experience of D. W. Lelacheur and his companions of The Christian Missionary Alliance while entering the hermit kingdom of Tibet. In crossing the frontier between China and Tibet they were obliged to pass through a mountain region made dangerous by bands of fierce robbers which infested it. On the border, a company of soldiers offered their services, but these were declined, and the company moved forward, trusting only in God. After travelling about ten miles, they came suddenly into full view of a band of about forty robbers, who were in camp right on their track. With an unearthly yell the murderous horde sprang to their feet, seized their weapons, and fell into position for an attack. The little caravan of course halted, and then every man removed his hat; Brother Lelacheur offered a fervent prayer for God's help in that hour of their extremity. Then they moved on and passed the robbers, who stood like statues gazing at them, but seemingly unable to move. When they had passed a little way beyond, and yet in full view of the robbers who still stood, as apparently unable to move as the lions before Daniel, the little band of Christian soldiers uncovered their heads and returned fervent thanks to God who sent his angels and delivered them out of the hands of those savage men.

"Surely, "It is better to trust in the Lord than to put confidence in man."—*North Carolina Friend.*

The Dreadful Towers of Silence.

"One of the novel incidents of my trip," says a writer in an exchange, "was a visit to the Towers of Silence, near Bombay. In these towers the dead are placed to be devoured of vultures. There are several of them and they are situated in beautiful grounds, set out with shrubbery and flowers. As I walked through the place I saw hundreds of great, bald-headed, hideous vultures seated among the boughs of trees. Directly I noticed that there was an evident commotion among the ungainly creatures. I inquired of my cicerone what might be the matter. He answered that a funeral procession was coming and the vultures recognized the prospect of a banquet on toothsome cadaver. The procession filed by us, all the mourners dressed in white. The corpse of the deceased was carried on a bier, with a white cloth covering it. As the cortege moved slowly toward the silent tower the vultures soared along over it and lighted finally on the top of the hollow tower. The moment the body was placed inside they swooped down into the tower. At their gruesome feast I could not see them. This is the Indian way of disposing of the dead. After the vultures have picked the bones the skeleton is burned and the ashes buried."

For the Mennonite.

What a Lodge Member Thinks of his Lodge.

The following letter was published in a recent number of The Philadelphia Evening Bulletin, and speak volumes:

SECRET SOCITY FLUMMERY.

To the Editor of "The Bulletin."

Sir: It has often struck me as amazing, in fact beyond comprehension, that so many men and women, otherwise intelligent, will spend so much time upon the flummery and gew gaws connected with the numerous secret organizations of which the city of Philadelphia is the home. In fact, I think this city contains more secret societies to the square acre than any other city in the country does to the square mile. Every chivalric order of knight, copying the mummeries which, perhaps, meant something a thousand years ago, imitators of the defunct red man, societies professing to follow the Declaration of Independence and denying equal rights upon the grounds of birth or religion to many of their fellow citizens, these, through all the long list, flonrish and abound, and

thousands of people appear to make it their chief amusement to go through the senseless rigmarole of ritual and ceremony. It is a curious commentary upon the sense of humor in the American people. Most of these ceremonies are based upon Morgan's said to be expose of Masonry, and are only a mass of high-sounding phrases and picturesque humbug. Having been through the mill in several of these orders, and knowing a large number of people who appear to be "fiends" on the subject, attending lodges almost every night in the week, I rise to remark that if these brothers and sisters would spend the same amount of time in sensible amusements, practical reforms and the cultivation of pleasant homes a great deal of wasted energy would be saved and something accomplished in the way of permanent good for themselves and others. I do not deny that there are good features attached to these orders, but the flummery and mumbo-jumbo rites are purely ridiculous. COMMON SENSE.

Missionary.

India Famine Reminiscence.

While we are waiting for the first news of Missionaries Kroeker and Penner from India, our readers will be interested in the following correspondence of Missionary J. A. Ressler to the *Herald of Truth* giving an account of the government relief work by which these Mennonite missionaries were enabled to have the buildings of their proposed mission station speedily erected and at the same time help in the blessed work of relieving the famine sufferers. By the directing hand of Providence the terrible calamity of the stricken people was made to afford the more ready entrance for the missionaries upon the work that should prepare the way for the Gospel message. Bro. Ressler writes:

It was thought at first that the Dhamtari *Tahsil* (sub-district) would not be seriously affected by the famine. A sort of test work had been opened by Mr. Rogers before we came. When we arrived we found 1500 people at work on a place so small that 100 American workman would have considered themselves crowded for space. The tank on which they were working was located on a lower level than the large "Makaybaud" tank on the north side of the town of Dhamtari and only a short distance from it. It was intended to drain the larger tank partly into the new one so as to make it possible to work at deepening the Makaybaud. As soon as this draining was accomplished it was supposed that ample room would be found for all who should ask for work in Dhamtari. In the meantime a number of tank works had been opened in the surrounding country villages so as to relieve that pressure on Dhamtari. Each separate work was placed under an Officer-in-Charge. In the villages the *Malguzars* were generally made officers in-charge and they served without pay.

The big tank was slowly draining. On the 28th of November, as Bro. Wenger and I were going to our breakfast at the Dak Bungalow, where we boarded before the Page family came, we met Capt. McNabb, Deputy Commissioner of the Raipur District, on the road and had a talk with him. He said that in a few days the big tank would be in condition to take on all who would be likely to apply for work in Dhamtari and asked us whether we could help to relieve the pressure by giving a hundred or two people work on our compound for a few days. He said Government would furnish pay for the people but we were to show them what to do, keep the accounts, and pay them according to the Government scale. We readily consented and the first day the people were paid by the officers of the tank work. We put them to digging a ditch around our land to mark the boundary. The strong wall that is there now has its foundation in this ditch. The next day the writer was appointed officer-in-charge of the relief work and instructed in his duties. The work was named the Sander Ganj Work after the well and garden which are on its border. Sunder Ganj means "beautiful treasure." The name has taken on a new meaning since the founding of the mission here. The sick, the afflicted, the oppressed for miles and miles around have heard of Sunder Ganj and come for healing and relief.

Such was the beginning of the work in which over Rs. 60,000 (20,000 Dols.) of Government money was handled for the relief of the poor by the American Mennonite Mission. In connection with this government help, and supplementing it, an equal amount of money was given out from friends of the mission in America.

As soon as the Pages came the foundations for the bungalow and servants' quarters were staked off. Then the hospital was located and then the orphanage. Later, when we were at a loss for work to give the people, we decided to erect a second bungalow and set of servants' quarters. We felt sure that the second house would soon be needed and we believed that we could build with less expense to the mission this year than for some time to come. Part of this second set of quarters is now used as stables and another part as a work-shop.

The Deputy Commissioner was mistaken in one thing. We took over these people not for a few days only. The work continued in our hands as a government work for about nine and one-half months. You will remember that we are telling, not the story of the famine in *India*, but rather the story of the famine in *Dhamtari*. The story of the famine in general has been told already in the public press and if it is to be told again it must be told by one whose view was more general than that of the writer. The famine just now about its close was severe and the Dhamtari region was one of the most severely affected parts.

At first it was thought that we should not have more than 300 on the work and that if more than that number came they should be sent to the tank for work. But in a few days the large tank was crowded. No more could be taken on there. We put the people who came to all kinds of work. After the foundations were dug they were set to carrying stones and breaking them up into *gitti*; to carrying *moorum*, a hard kind of earth, to be mixed with the broken stones in the foundations; to bringing in limestones, and burning them into lime; to making bricks; to making ropes; to digging wells on the compound; to digging graves for paupers; and to everything at which unskilled labor could be employed.

It would be a wearisome and, perhaps, an unprofitable task to tell of all the "ups and downs" in the numbers on our works. On Monday, December 4th, we had over 1000 on the various works. We thought this a vast number and measures were taken at once to reduce it. Some of our people were sent to tank works in the surrounding villages. Some were sent to the tank work in Dhamtari. So the next day there were only 541. But the numbers went up again and on the 16th of December there were 1497 persons reported as working. This brought on another reduction. The 18th shows only 708. It was about this time that Mr. Rogers went to Nagpur for his Christmas vacation. His chief clerk, a native, was to remain in charge of the routine work in Dhamtari. But owing to a death in his family (a very common excuse) the clerk, too, left soon after Mr. Rogers did. The famine work of the charge was left to the Tahsildar, or native judge, and his assistant, the Naib Tahsildar. Mr. Rogers had left directions in writing limiting each of the tank works to a certain number. He had not limited our number in writing, although it was understood that we should not exceed 2000. The people kept coming for work. We sent all away for whom we could make arrangements elsewhere. But now the tank had reached its limit of 3000. They could take no more. The P. W. D. camp four miles southwest of here had run up to about 20,000 and they positively refused to take on any more. I went up to the Kacheri (court-house) and inquired what should be done. Both Tahsildars said they had no power to open new works. I went over the list of the tank works with the Famine Clerk. Every tank within reach was found to be full to its limit. What could we do? The native officials were afraid to do anything on their own initiative for fear of censure. We did not owe our positions to the government and so were freer to act. We took on the people till the number reached 2681. Then Mr. Rogers came back. But instead of reducing our numbers he only gave us more work to do. He opened a road work which extends about four miles into the country. But that is another story.

Let us now go back to look at some of the incidents by the way.

After we had had the work open a few days we noticed that the children were annoying their parents and keeping them from their work. It occurred to us that they were hungry and wanted food. Sister Page once found a mother beating her child because it cried for food. A kitchen in which to feed the children and others unfit for work had been suggested before, but we did not like to take the first steps in the measure because we knew how much these people are prejudiced in their eating by the system of caste. One day the Hindoo foreman of our building works said we ought to give these dependents cooked food. "But," I said, "your Hindoo people will think that we are trying to break their caste and make them Christians by force." "Well," said he, "get a Brahman for cook and there can be no objection, for all castes eat from a Brahman's hand." So this was done The kitchen was placed under Brother Page's management. How the Dhamtari kitchen grew to be a great institution and how it was arranged and managed we shall leave for Brother Page to tell. I may have something later on to say about the village kitchens and how we tried to keep them in order—and succeeded slightly. The village kitchen properly speaking reached its full development only after the tank works closed about the time Brother Page left the work.

Brother Wenger spent two Sundays in Dhamtari at the home of the mission. He left on the 5th of December for the eastern portion of the peninsula, Ceylon, China, Japan, and home. We missed him very much, and often in the trying times that followed we wished that he could have remained with us until the famine was over at least.

As soon as it was known that there was a doctor on the ground, a *real white* doctor, people kept coming in for treatment. It would have taken all of Dr. Page's time to attend only to the medical work. But he will tell about that. The hospital is still one of the most important departments of the mission.

Dhamtari. C. P. India, Oct. 30, 1900.

Under Southern Skies.

A Brother personally known to many of our readers is doing missionary work together with others in Chili among the Catholic population of that country. In common with all who have ever crossed the path of ignorance and superstition in religion, these missionaries are meeting with persecution, but find their efforts to bring light to benighted souls not in vain in the Lord. We take this letter from the *Gospel Banner*.

The question is "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" Psa. 24: 3. The answer comes, "The clean of hands and pure of heart." Psa 24:3. This past week has been a special week of blessing to us in Valdivia. Our Capilla was crowded and that means a great deal in a Catholic country. The people as a rule have to be converted in their houses and many of them never let us inside. The following article appeared in the Valdivia Catholic paper which will give our readers an idea how we are misrepresented.

"LOO,K WHO ARE THEY."

"Some foreigners, castaways by the waves of impurity, European anarchists have lately arrived saying that they are holy apostles in order that they may c..l the unwary. But the people know them already and hate them as detestable beings who bring to all parts unrest and discord, and corrupt our customs. The people rightly call them 'cursed black hand.' In this city they have only gained some of the lowest class and the offscouring of society; higher they cannot rise. Their disciples are the offscourings of the people," etc.—El Mensagers.

With such nice greetings from the Catholic press you need not be surprised if we have to swim up stream. From the pulpit one priest tells them that we are lions, tigers, devils, deceivers and who knows what all else. The gospel plow is however continuing to plow long and deep furrows and we in His name continue to sow the seed of righteousness and preach free and full salvation. The priests are afraid of the Gospel trumpets and they find the walls are beginning to crack and the foundations to give way; that is why they scream. But we intend to continne the blast of the trumpet long and lond. Our Spanish paper is a good organ with which to do it. The season is now changing into spring and with the nice weather we will be able to do more for our Master. We are the least in His kingdom and do not deserve to be called by His name. Yonrs in the holy war,

Valdivia, Chili, Aug. 18, 1900. H. L. Wiens.

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Editorial.

A life of real service is the happiest life. So Christ teaches by word and example. And experience verifies the truth of his teaching. A happy new year will be realized by every one who unselfishly sets about doing that which will bring joy and real happiness to others. Introduce some one to Him who though a man of sorrows and a servant of servants, had within him a wellspring of peace and joy and left the same precious legacy to his disciples. Bring this highest of happiness to some weary soul and realize that joy shared is joy multiplied.

The custom of greeting one another at this season with the wish for a happy new year is no doubt much abused by thoughtlessness and hypocrisy. This is no reason, however, why we should not make use of the expression if we really mean what it says. But on the contrary we should cultivate the benevolent feeling of which such a wish is an appropriate expression, and that not only toward our friends but towards all with whom we come in contact. Moreover there is something more needed in order to make such a wish of any real value to any one. We need to do what we can towards the realization of our wish. Backed by thought and feeling and working itself out in a joy-bringing life, the wish is a good one—it is God-like.

There is an old saying to the effect that while one gathers another scatters what he has gathered. This is being illustrated in the millionare Gould family. Anna Gould with her spendthrift French husband, Count Castellane, has been scattering some of the millions heaped by others before her. Money thus cast into the wind by what is styled "high-living," brings no blessing to the spender and not much more to any one else. The sister, Miss Helen Gould, in beautiful contrast has a very different view of the best use of wealth. In a recently published letter she says: "The Christian idea that wealth is a stewardship or trust, and not to be used for one's personal pleasure alone, but for the welfare of others, certainly seems the noblest; and those who have more money or broader culture owe a debt to those who have had fewer opportunities. And there are so many ways one can help."

In a roseate review of the nineteenth century a brother editor makes among others this sweeping statement; Human slavery is banished from the face of the earth." This sounds very nice and in one sense it is practically true. Such a thing as buying and selling of human beings like cattle are bought and sold and holding them in forced submission and service—this is no longer tolerated, thank God, in any part of the world called civilized. But is the principle which actuated the civilized (?) slave holder to compel and appropriate for himself the service of another, no longer found active in human society? Would to God that selfish unmerciful greed and haughty pride were banished from the human breast and from society. But, alas! these principles of evil are still active, and while the coarser form of slavery is abolished, men invent other more refined though not less cruel ways of oppression and of bringing others into helpless subjection for the accomplishing of their own selfish ends.

One of the most prevalent forms of interference with personal rights in our day is found in the labor organizations whose name is legion and whose influence is felt in almost every line of labor. Judge White of Pittsburg, in a recent decision said: "The rules and regulations of these trade unions strike at the first principles of personal liberty in a free country. They are oppressive and tyrannical. They are palpably unjust to individuals and dangerous to the peace and good order of society." The non-union laborer is ground beneath the stone of unjust discrimination against him and the product of his work. If he joins the union out of necessity for self-preservation, he bends the neck to the yoke and at the same time becomes a partner, perhaps an unwilling one, yet a partner nevertheless, in the enforcing of arbitrary restrictions upon others.

Ministerial Meeting.

The ministers of the Eastern District Conference will hold a ministerial conference in the Saucon Mennonite church near Coopersburg, Pa., on Monday, February 25th, opening at 10 a. m. The following program has been prepared for the meeting and papers will be read on the following topics:

1. The proper Relation between Devotional and Active Christianity. A. M. Fretz.
2. How to further Christian Consciousness and Christian Assurance in Believers. W. S. Gottshall.
3. The Bible doctrine of the Trinity of God and the Relation the different Persons in the Godhead hold towards each other and towards man. H. G. Allebach.

Preaching services will be held in the evening and on several of the succeeding evenings during the week. A. B. Shelly, J. S. Moyer, } Committee.

The Week of Prayer.

The week beginning with January 6th has been named as a special week of prayer and all Christian bodies and individuals are again called upon to unite in its observance. The subjects named for earnest and united prayer are as follows:

Monday.—Prayer for a clearer apprehension of spiritual truths and appreciation of things spiritual and eternal; a more certain knowledge of Jesus Christ as the only Savior, as well as of the actual need of the world and the offered glory in the work of salvation.

Tuesday.—Prayer for the Church that by faith in Christ and the indwelling of the Holy Sdirit she may rise up to her high calling in doing the will of God and win the world for Christ.

Wednesday.—Prayer for a sanctified life on the part of the members, so that their character and conduct may be a blessing in their own homes, they being esteemed in business intercourse, respected among neighbors, and found helpful in the whole work of the Church; that personal holiness in its attractive loveliness may everywhere be manifest.

Thursday.—Prayer for a righteous disposition in society and in the nation, that the golden rule may be observed between man and man, and in all social and political relations righteousness and benevolence may everywhere prevail;—the Christian ideal.

Friday.—Prayer for international relations and decisions, that such may be based on Christian principles, the same as they apply to the individual;—the rule of the Prince of Peace.

Saturday.—Prayer for all missionaries and all missionary organizations, in order that, filled with the love of Christ, and guided by divine wisdom they may triumphantly carry out the Savior's last injunction.

Decision Day.

It is striking and yet not striking that at the dawning of a centnry there is an intense earnestness on the part of Christians everywhere to press the unbelieving world to a decision for Jesus Christ. The most notable movement is that of the Snnday school—in rapidly increasing nnmber—in appointing special decision days. Decision Day literature is increasing, and that coming to our desk indicates both a large conception of the importance of this particular movement, and a thoroughness in preparation for it. We must add this very pronounced movement to those great and significant signs of the times. It will forever be to the credit of the twentieth century if it shall be opened with this intense interest in the salvation of souls manifest everywhere among followers of the Christ.

No really good movement was ever promoted without some opposition, and there are some of the best of Christian people who, because of a very evident misconception of the plan, are objecting to setting particular days as Decision Day. The common remark is that every day is a Decision Day, and it is wrong to put off decision until some appointed future day. An analysis of this statement readily reveals its weakness. To appoint a Decision Day was never intended to lessen in the slightest degree the fact that every day and hour and moment is a time of decision. He who makes this contention should be asked why he does not go to the scholars of his class early Monday morning and press them to a decision instead of waiting until next Sunday to do so, or souls should be asked to decide for Christ at the beginning of a revival and the time of decision not be put off until after the preaching. We do not accept the objection as of any force whatever. Moreover, the universal testimony of those who have prayerfully and studiously appointed a day and had the active force of the Sunday school working and praying toward that day is that the special effort has been owned and blessed of God. Every day is a Decision Day, but to appoint quarterly, for example, a public Decision Day and by prayer and preaching and teaching to particularly press for great results at that given time is to set the teachers and officers to a given holy work, and to bring to Christ many who would not come but for this special concert of prayer and work. He who has some feeling about this question might consider it in a slightly different phraseology, and insist that every day is a Decision Day and continue his efforts day by day to bring his scholars to the Savior, and then count the appointed day as a day of public acknowledgment of Christ on the part of those who through the quarter have been led to decision. Looking at it in this light, even the objection made falls.

We sincerely hope that many thousands more of the Sunday schools of America will catch both the spirit and the thorough method of this movement for definite decision for Christ, and that in the early days of the twentieth century there may be throughout this continent such an ingathering of immortal souls through the Sunday school as shall glorify God and demonstrate anew to an unbelieving world the power of the gospel of the Son of God.—*International Evangel.*

Correspondence.

Berne, Ind.—As stated in the last nnmber of the Mennonite, our Young People's Society gave a special program on Sunday evening the 25th of Nov., consisting of several short addresses, music and a number of short prayers. The harvest home festival also took place at the church on Thanksgiving day. it being a day of joy and happinesss to young and old. It certainly was a delight, to see the children enter with beaming faces, bringing in the results of their efforts during the summer, as God had blessed them. These consisted of all kinds of garden and field products. Rev. S. F. Sprunger spoke of the early times of the pilgrim fathers, and how it came about that we have every year a day set apart to offer thanks, thus giving the children somewhat of a history of our national thanksgiving day.

On the 9th of December our minister S. F. Sprunger, was at Woodburn, Ind., and Rev. I. A. Sommer had the pnlpit on Sunday morning.

On the 18th of December our choir held its annual business meeting and elected new officers for the ensuing year. Our Sunday school Christmas celebration will be held on Christmas evening. May God give us all a blessed Christmas time, is the wish and prayer of the correspondent.

Jacob did not walk straight till he limped.—*H. C. Trumbull.*

LETTER NO. 7. ON REWARDS.

Dear Rosa:

I don't know why it is that a good many people don't fancy the idea of God's bestowing rewards upon his faithful workers, over and above salvation. They simply will not believe it. They say that if God rewards some saved people in Heaven and not others, he is a respecter of persons, which is contrary to Scripture. True, God would be a respecter of persons if he were to show favors to some and not to others simply on the basis of favoritism, regardless of fitness or faithfulness. But the decisive passages in Scripture that prove our point make it clear that heavenly reward is only an extension of service, an employment of acquired powers, a gratification of the desire for spiritual work. God's rewards are not pensions but promotions. They are called rewards because in and through them, to put it in Paul's beautiful words, "every man shall have praise of God." God's inexhaustible grace is full of surprise. He says to his child, in the language of the elder brother's father, "Son, all that I have is thine." But at the same time, the bestowal of his gifts is strictly proportioned to the capacity to receive and enjoy and utilize them. And such capacity is present only after a prescribed course of training in Christian work. Let us look at a few passages:

"If any man's work abide which he hath built thereupon, he shall receive a reward." 1 Cor. 3: 14.

"And then shall every man have praise of God." 1 Cor. 4; 5.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thess. 2: 19.

"If we suffer, we shall also reign with him." 2 Tim. 2; 12.

"I have fonght a good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." 2 Tim. 4:8.

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4.

"Do ye not know that the saints shall judge the world." 1 Cor. 6: 2.

"Know ye not that we shall judge angels?" 1 Cor. 6: 3.

"And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20: 4.

"Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25: 23.

"Unto every one which hath shall be given." Luke 19: 26.

The ideas in these ten passages can be viewed from two standpoints: 1. rewards for faithfulness; 2. rewards after suffering.

Faithfulness is the special virtue of a steward or householder in God's house or vineyard on earth. "Moreover it is required in stewards that a man be found faithful," says Paul. The third and fourth chapters of First Corinthians are very instructive with respect to Christian service. Nowhere in the Bible do we read of faithfulness or fidelity being expected of any other than stewards in God's house, whose duty it is to give each member of the divine family his portion of meat in due season. An unconverted man or an uncalled man can never be a steward and consequently never expect a reward. And on what is the reward conditioned? On abiding work, that will stand the Divine test on the Lord's great day. What kind of work is certain to be abiding? Ministering the Gospel, feeding the flock of God, planting and watering God's husbandry, God's field. And what is the return for faithful service? Three crowns are specified: a crown of glory, a crown of rejoicing, and a crown of righteousness. In other words, the reward, here called figuratively a crown, will be righteous—that is, fair and just; glorious, not ephemeral; honorable, eliciting praise even from God and the angels. A righteous judge will confer a righteous reward. Glorified saints—what else can they prove but glorious crowns of all efforts to assist them to sainthood? And if the plaudits of men already rejoice the heart, how shall we paint the inner rapture when the Lord stamps the seal of his approval upon our work?

But the honest and skilful workman is not allowed to rest on his laurels in Heaven. When he begins co-laboring with God, the period of his activity is destined to be eternal. "My Father worketh hitherto and I work." We serve an earthly apprenticeship acceptably and now we are to assist God in the government of his universe. We are to share in Christ's vicegerency. All judgment is committed unto the Son of God. When the Son shall come to earth with his saints, in power and great glory, and shall sit upon the throne of his glory, then shall the saints with him judge the world. They had fellowship with him in his humiliation and rejection; then they will enjoy the fellowship of his exaltation. All that live godly in this present world necessarily suffer persecution and reproach in and for the name of the despised Nazarene. Let them rejoice; for not only are their names written in heaven, but they will reign with Christ because they have suffered with him. But not only mankind, but angels also will be under the jurisdiction of the saints. Angels are said to be subjects to Christ, therefore they will be subject to those associated with Christ in authority.

What a world of opportunity for the Christian reformer when Christ comes! Then he shall have his thirst for souls slaked. Does his heart burn within him for the improvement of the world? Then he shall know that redemption draweth nigh. Then all lawlessness, poverty, family and party strife, neighborhood gossip and rancor will be banished. All saloons, brothels, gambling-dens, play-houses and secret cabals and confederations of every sort will be abolished. An equitable distribution of worldly goods will be effected, and the curbing and successful treatment of disease will lengthen life. Then it will be easy to do good and difficult to do evil. External temptations to sin will be cut down by the hundred, and the human conscience will rest upon a softer couch. Charity will be a rule of life, not a caprice dependent upon accidental feeling, and an India famine, if such a contingency is possible, will be completely relieved in a week. It will then be a pleasure to labor in the ranks of the good. Truth will not then be "on the scaffold" and wrong "on the throne."

It is impossible to overdraw the picture of earthly felicity when Christ shall rule the world, and impossible to exaggerate the happiness regnant in every Christian heart who has the least share in the management of the world under his benign supervision.

Do you wonder any longer what the New Testament means by "reward?" UNCLE DAN.

No Title, the Highest Mark of Distinction.

The proper title of an ex-President is his plain name, without prefix or annex. A writer in *The Outlook* tells an incident illustrative of this fact. Colonel Hay once had occasion to write to Mr. Buchanan:

Wishing to be very correct and civil, I asked Mr. Hunter, as the depository of all official traditions, what was the proper title to use.

He told me that the rank of an ex-President was so high that no title could properly be used, and that the only address for the Sage of Wheatland was James Buchanan. I afterward found that this was the law observed by the State department. I imagine that very few correspondents know or regard such a rule. —*Exchange.*

On this the *Bible Student* asks: "Is it not true that when a man passes from under the dominion of the world into the glorious liberty of the sons of God, he also needs no title? Often in church assemblies men are called Reverend, Doctor, Professor, when the endearing name of Brother, or even the Christian name with no appellation prefixed, would much better express the lofty equality of the children of God, the foregoing of all titles in view of our common brotherhood in Christ."

Around the Evening Lamp.

As God Directs.

The highest human achievements are not premeditated. Here and there, indeed, some great souls have resolved on a notable course of life, and have planned great deeds; but these have been exceptional cases. Coleridge's *Ancient Mariner* was the spontaneous production of unprodded genius, while James Russel Lowell regards the same author's *Christabel* though a fine effort, a work planned in cold blood, as though the author had said, "Go to! let us write a good poem!" Consequently it proved a magnificent failure. Emerson's immortal epigram, "He builded better than he knew," applies to thousands of cases occuring daily. Men build like the coral insect. The most far-reaching event of history, the crucifixion of Christ, was an act of blind hatred, of diabolical determination, but Divinity shaped the end, and Peter demonstrated to his Jewish audience at Pentecost, that their madness was God's opportunity. The perfidy of Judas was God's lever, wherewith to move forward His grand scheme of redemption.

We have said that premeditation does not enter into these momentous acts of men. But this is not to imply that men have no motives behind their deeds, and a far truer conclusion would be that men's motives do not coincide with God's.

And this introduces us to our theme. I believe that the secret of a happy life and the satisfactory reconciliation of conscious purpose with destiny is the surrender of my will to God's. If I may not know definitely what God's will is, I need not at the same time interpose any obstacle in the way of its fulfillment. Let me be nothing, purpose nothing, undertake nothing, only so God may be all and all-prevailing. If I let God resolve and outline and make my program for me, I know that my life will move in harmony with a divine, far-off event, and that it will fill its niche in the universe and perform its function.

Although the Divine will, however dominant eventually, is not a conscious nor an all-controlling element in our lives, it should be. To the lack of this harmony is due so much discontent and complaint and worriment and misery in the world. Man's thoughts are not God's thoughts; consequently, he is so often crushed by disappointment and humiliated by defeat. His plans and purposes so often run counter to God's and are invariably doomed to failure. If he is conscientious, he is frequently disquieted at the thought of cross purposes between himself and his Heavenly father. He is minus the peace that arises from conscious co-operation with God. And finally, the one wisest thing to do is to surrender to God in the spirit of Tennyson's matchless line. "Our wills are ours to make them thine." —H. G. A.

A Wayside Reflection.

A few days before Christmas I saw one of the most pitiful sights I have looked upon for a long time. In the multitude of Christmas shoppers that hurried through the crowded streets of the city and fairly jammed the big stores, there were countless little folks, that had come to see the Christmas decorations, and they looked with great interest at the toys and trinkets and many beautiful articles, lost in wonder and amazement. It was easy to lose a companion. One little girl looked around to see her mother and she was gone The little one saw only strange faces and at once realized the awful experience that she was lost. With a piteous cry she started and frantically called for her mother while tears were rolling down her cheeks. Kind friends took charge of her and tried to soothe her but she would not listen nor believe. Finally she accepted an invitation to wait at a certian place until some kind friend would spread the news and try to find the mother.

What followed I have not learned but the incident impressed me as a vivid picture of the sinner. Many are so engaged with sin and vanity that they forget themselves but they are lost already without knowing it. All at once this fact flashes upon them, and their awful misery begins. If they would but believe the kind message Jesus sends them through his servants, "Fear not I am here," they might be saved; but they try to save themselves which always ends in failure, and consequently suffer much misery. Only believe and wait and the truth will bring you to your mother, Christ the Savior. —W. S. G.

History of Education among the Mennonites.*

BY H. P. KREIBEL.

Education can flourish among a people only when conditions of peace and plenty obtain. There must be settled conditions allowing that repose of mind which is so essential to student-life. And again this must be accompanied by such prosperous temporal conditions as will permit of that leisure without which student-life is impossible. When people are driven from place to place by enemies and are in constant danger of life and loss of property; or when a people is by toil and economy scarcely able to secure enough for a living, education in the modern conception of it is impossible.

In both these directions Mennonites have for centuries been peculiarly unfortunate. As the advocates of peace they have been hated, despised and persecuted. Because they wished to live in peace and consistently abstained from doing violence to others governments fearing them as a source of national weakness, have repeatedly driven them from their borders. Because of their faith Mennonites for centuries have been a people without a country. Again, from the very fact that Mennonites were always an industrious, economical and thrifty but defenceless people, they furnished a welcome opportunity to satisfy the rapacity of kings and rulers. By fair or foul means, when Mennonites had succeeded in laying by a little property, the rulers of the land would take it from them. Such conditions were not favorable to education. A persecuted and plundered people, fleeing from country to country, were not able to do anything toward the systematic higher education of their young, and very little was done.

Our heroic ancestors had enough to do to keep body and soul together during centuries of tribulation. And when at last persecution ceased they were so utterly shattered and crushed that it took generations until they could again gain a foothold in a material way, and muster enough courage to dare to enter progressive undertakings. And even when this had been reached an incidental effect of the long period of persecution rose up as a hinderance toward educational and other Christian activities. I refer to an excessive conservatism—a calloused mental state which adheres to that which is traditional, regardless of all that reason and enlightenment may have to say. This conservatism was the natural consequence of the prolonged resistance to efforts at destroying them and their faith. As outlaws they had to be on the defensive, and so they at last confined all their efforts to the one end of keeping out antagonistic ideas and elements. How thoroughly this conservatism has imbedded itself may be learned from the fact that to this day, (and that even in the United States) there are Mennonite churches who busy themselves mostly with making laws for keeping out the world—to whom the "paramount issue" is nonconformity.

I say, this conservatism has stood in the way, and to some extent still blocks the way to education among Mennonites. However a better day has dawned. The shadows, which so long have rested upon our beloved denomination and have kept her in obscurity and helplessness, are fleeing before the bright rays of rising Mennonite schools and colleges.

In a treatise on the History of Education among Mennonites, we may properly consider education in two forms, that is, (*a*) Degree of Education among Mennonites, and (*b*) Systematic institutional efforts at educating the youth of the denomination.

Let us then first consider the Degree of Education among Mennonites. Though our denomination antedates by many centuries the time of the Reformation, the scope of this paper confines itself to the period since the Reformation. During those times of general reconstruction when in the early part of the sixteenth century old faiths were cast aside and men once more investigated for themselves the Bible as well as the doctrines of men—during those times what was the degree of education among Mennonites? This question may best be answered by a study of the leaders of the church at that time. And here we shall find that those who gave form and force to the denomination at that time compared very favorably with the most conspicuous leaders in thought and literature of that day. Let us call up briefly some of these sainted fathers of the faith.

1. John Denck deserves to be mentioned first. Dr. Ludwig Keller says of him: "There was a time when the name of John Denck was on the banner of a great party, when vast multitudes were eager to hear him and gained from his writings the zeal which enabled them courageously to suffer torture and death for their faith. Denck was for many years the spiritual leader of a great party in Germany." (L. Keller, Hans Denck, p. III.) Denck possessed a thorough education. He graduated from the University of Basel with the degree of Master of Arts, and became especially proficient in the Latin, Greek and Hebrew languages. At Basel he was in touch with such men as Erasmus and Oecolampadius. He was the author of many books, but, owing to the persecution by Luther and Zwingli, very few of these works have escaped destruction. However those still extant show that he was indeed a scholar, as well as a philosopher. One of his works has but recently been discovered. It treats of the Divine Law in the world, and Keller says of it that among all the various polemical writings he "has not found one which comes anywhere near to the depth and purity of this little work."

Another of his works is a treatise on "The True Love," which was eagerly read and rapidly spread through the land. But the work which most of all demonstrates his scholarly attainments is his translation from Hebrew into German of the prophetical books of the Old Testament. This work was finished April 13, 1527. It was exceedingly popular, as thirteen editions of it appeared within three years. It was read all over Germany. Both Luther and Zwingli used it in producing their translations. Luther is known to have copied from it verbatim. We see thus that Denck was a thinker and scholar who could bear favorable comparison with any of his age. In fact theologian Baum (Keller's Hans Denck, p. 237) says of him—"he was 300 years ahead of his times."

2. Conrad Grebel is also conspicuous for his educational attainments. He had studied at Vienna and Paris. He was especially proficient in Greek, and wrote Latin fluently.

3. Felix Manz, a contemporary of Denk and Grebel, was thoroughly educated and had mastered the Hebrew language to an unusual degree.

4. Balthaser Hubmeier, who for some time (until martyred in 1528) was influential among Mennonites, was a man of thorough education. Under Dr. Eck he had studied theology and philosophy, was instructor at the University of Freiburg, and Professor of Theology at Ingolstadt. Later he was awarded the degree of Doctor of Theology.

5. Menno Simons also was possessor of some education. He was master of Latin and also knew some Greek. His strength however lay in his capacity for organization and leadership rather than in scholarship.

Other men of education might be mentioned such as Wilhelm Reublin, Langenmantel and Ludwig Hetzer, but enough have been enumerated to show that during the early reformation times the leaders among Mennonites were men of thorough and liberal education.

Had these able and enthusiastic Christian men been allowed to apply themselves unmolested to the building up of their church it is quite certain that education and Christian enlightenment would have continued to flourish. Ritche in his History of Pietism (1880, p. 36) says, "The unpropitious course of the baptistic movement was caused by the violent persecution which the government waged against them." And Keller says, "Without the armed interference of the government in the religious contentions the outcome would never have been unfavorable to the Mennonites."

But the State, as also the Catholic, Lutheran and Zwinglian leaders did employ violence to suppress the Mennonites. Luther encouraged their execution and Melanchton, Luther's co-laborer, himself at one time condemned several to death. Thousands of these peace-loving Christian people were put to death. And naturally the persecutors laid hands first and chiefly on the leaders. Thus it was that the Mennonites were ultimately deprived of nearly all their educated and oldest leaders. Persecuted, outlawed, robbed, murdered and deprived of its leaders it is remarkable that the denomination did not utterly collapse. That it did not can only be explained on the ground that they were building on the truth.

But though the denomination survived, it was only in weakness. Education among Mennonites sank to a painfully low standard. Often even ministers were unable to read or write. From these days until the beginning of the present century there probably was not outside of Holland a single member of the church that possessed a liberal education. It was in Holland that higher education first again gained a foothold. Mrs. Brons in her work on the history of the Mennonites (Ursprung, Entwickelung und Schicksale der alt-evangelischen Taufgesinnten oder Mennoniten) says on p. 157, that during the 17th and 18th centuries many Mennonites in Holland distinguished themselves in the realms of science and literature. She mentions H. Schyn as historian. Mr. Schayen was a translator of learned works from the English, French, Latin and Greek languages, among them the works of Josephus. J. Deknatel also is mentioned as a translator and noted writer. From that country education has slowly spread through Europe and within very recent years has also reached America. However to this day there are few men who have advanced to the highest mark possible in educational attainments. Yet there are to-day many ambitious Mennonite youths pressing forward to the various avenues of learning. And we believe the day is not far distant when education among Mennonites will bear very favorable comparison with that of any class of people in the world.

But now let us turn to the second phrase under our topic, that of Systematic, institutional efforts at educating the youth of the church.

From what has already been said it is easy to see that during the times of persecution our ancestors could not maintain schools, especially not higher institutions of learning. But let no one conclude that the children were allowed to grow up in utter ignorance. The fathers were willing to suffer persecution because they loved God and the eternal world more than the things of this world. Yes, they counted not their own lives dear. They wanted their children to be sharers with them in the ultimate joys of heaven. And so they were careful to instruct them in the Scriptures, and that they might know and use the Scriptures the better they usually taught them to read. So conscientious and careful were they in this that they thereby substituted to a great extent what schools ordinarily offer to young learners. Speaking of this period Rev. C. H. A. v. d. Smissen says in his "History of the Mennonites," p. 68, "Although they (the ministers) were in part uneducated and ignorant in the classic languages, they nevertheless excelled their antagonists in knowledge and understanding of the Scriptures, so that a monk once said to them, 'You Mennonites are very smart fellows for understanding the Bible. Why, before you people are baptized you could not distinguish A from B, but as soon as you are newly baptized you are able to read and write.' The father as head of the house was also the religious teacher and guide in the family, and early instructed his children in the Scriptures." As soon as the persecution became less severe the churches as a rule took upon themselves the instruction of their youth, by conducting parochial schools. However above this stage efforts at education did not pass for many years. In fact institutions for higher general education were not maintained until within the memory of many living to-day.

The only place where some effort at higher training was made was in Holland. The origination of the educational movement may properly be attributed to Galenus, a Mennonite minister in Amsterdam. Previous to the year 1735, he had been receiving young men into private instruction, preparing them for the ministry. His work proved practical and useful in supplying the churches with better equipped leaders, and as his church was wealthy they decided to go a step further in the direction taken. In 1735 they employed a special teacher who devoted his entire time to this work and thus founded the Mennonite Theological Seminary of Amsterdam, which has continued up to this day. In 1811 was organized the General Mennonite Society, the object of which was the carrying on of this school, and it is under the care of this society that the work has since been conducted. Thus far this institution devotes itself to the single purpose of training young men for the ministry. Accordingly only theological, philosophical and historical subjects are studied. This work is usually in charge of two instructors. No uneducated person will be called to a pastorate in Holland, nor is there any need of it, for the Seminary furnishes a sufficient number of graduates to supply the demand for ministers. (On June 20th of this year seven men were graduated).

Among the Mennonites in Germany interest in higher education appeared far later than in Holland. Not that no progress was made. Far from it. Under the care of the State through its universal system of public education, the Mennonites had advanced to a higher degree of education than formerly, and here and there were men who attained a creditable degree of learning. These men were found mostly in churches located along the borders of Holland, e. g. Hamburg, Altona, Emden. It seems probable that through these churches as a gateway education made its way from Holland into Germany and radiated to all churches in Europe and America.

However while the general degree of education was advancing in Germany, the Mennonites did not undertake any systematic educational work until but a few years ago. To M. Loewenberg, of Weierhof, South Germany, belongs the honor of setting in motion the forces which have resulted in a Mennonite institution of learning. In 1867 he began in a small way a school for Mennonite youths. His work found supporters. Funds were furnished for buildings, and many young people were benefitted by the instruction given by Loewenberg. A re-organization became necessary in 1884, at which time Dr. E. Goebel, a former student of the school, became director. The school then grew still more rapidly until now the plant comprises a number of large buildings, and the institution is attended by upwards of 150 students. The faculty now numbers 18 members. In grade this institution would compare with our academies or preparatory schools. However the course is advanced almost each year. And it is quite probable that collegiate work will soon be done.

At first the churches in North Germany were not favorably inclined toward this school, but in recent years a more friendly disposition has gained ground so that the society of the United Mennonite churches of Germany now contributes about 600 marks annually toward its support.

Some years ago the above named society, feeling the need of raising up ministers to fill the places becoming vacant, hit upon the plan of placing two ministers in one of the Universities at Berlin, there to lecture on theology to such students as should wish to prepare for the ministry among the Mennonites. But it seems nothing definite ever came from this plan. But instead the Real Anstalt in the Weierhof promises satisfactorily to supply all needs in this direction.

Passing over now to Russia we enter among a section of the church where the people are remarkably alive to the value of education, and where there is great promise of high attainment in this respect. (For the facts given here the writer is largely indebted to Mr. G. G. Wiens, of Elkhart, Ind., editor of the *Mennonitische Rundschau*, he himself being a graduate of one of the Mennonite High schools mentioned below.)

When the Mennonites first settled in Russia, eighty to one hundred years ago, education had sunk to a very low level among them. For, as teacher, some invalid would be selected who was unable to do other work. And if he was just able to read, write and figure he was considered well equipped for the work. The students under these circumstances learned almost nothing, and there was danger that education would vanish altogether. However there arose some men who saw the need and labored to improve conditions. Among these John Cornies is most conspicuous. In 1820 they organized an educational society, erected a school building and in 1822 established at Ohrloff a special school. Since that time schools have been established in every Mennonite village in Russia, of which there are more than 150. In 1888 these schools had an enrollment of 7520. All these schools are taught by Mennonite teachers who had to obtain a certificate for fitness to teach.

In addition to the elementary schools advanced institutions are maintained, known as Central Schulen, which correspond to our High Schools. Of these there are four located at Halbstadt, Ohrloff, Gnadenfeld and Chortitza. These were founded about 50 years ago. The courses cover three years work. These four schools have an attendance annually of about eighty.

Besides these "Central Schulen" and corresponding to them a High School for girls is maintained, and is reported as in a flourishing condition.

Finally there is at Ohrloff and in connection with the Central Schule at that place a Mennonite Normal School, the special purpose of which of course is to train teachers. Its plan of study consists of a two years course; the first year being devoted to theoretic-pedagogical, the second year to the practice. Nearly all of the teachers in the elementary schools have received their training in this Mennonite Normal School. This naturally has resulted in a unity of educational ideas throughout the colonies. And this in turn is helping along the maintainance and perfecting of ecclesiastical unity and co-operation. Accordingly this Normal is proving a great blessing to the churches. The annual attendance averages about twenty.

What helps along the educational interests is the fact that teachers receive salaries large enough to enable them to support their families in comfort. Men will therefore make teaching a life profession to the great gain of the schools.

All these schools are of course supported entirely by Mennonites. Some of the funds are raised by taxation, others are given as donations. But altogether it is evident that a commendable interest in education is present and with continued devotion to the cause it is probable that another half century will see the realization of Mennonite colleges and universities in the prosperous colonies of Russia.

Finally we shall direct our attention to America. Poverty-stricken the first settlers reached these shores. The battle with the wilderness followed. There was little chance for education. Yet we read of schools and devoted teachers, in those pioneer years of hardship and adversity, among whom Christopher Dock deserves special mention. That these people desired enlightenment and were possessed of some educational attainment is evident from the fact that the first German Bible printed in the United States was printed by them in Germantown in 1738. Later also the Martyrs Mirror was printed by them. But an advance in education was not made, indeed the standard gradually declined. The ministers, chosen from the congregation, often were scarcely able to read. In this condition of affairs there was no improvement until the middle of the present century was already passed.

The first impulse toward a change for the better was given when J. H. Oberholtzer, of Milford Square, Pa., began in 1852 the publication of the first Mennonite periodical in the world. The first proposition for a Mennonite Educational Institution was made in 1860 by Daniel Krehbiel, then of West Point, Iowa, when in connection with a proposed General Conference he suggested the founding of such an institution in which young men might receive preparatory training for the ministry. This proposition was acted on and resulted in the Mennonite Educational Institute at Wadsworth, Ohio. For an exhaustive account of that school you are referred to the History of the Mennonite General Conference. Here let a few brief statements suffice. The school was opened in 1868 and continued for eleven years. Rev. Chr. Schowalter was the first instructor. Later Rev. C. J. v. d. Smissen very ably served as Principal. Another instructor was Rev. M. S. Moyer. Of the several hundred different persons who attended this school 125 or more were Mennonites. And as these came from many different churches, the influence of this pioneer institution has spread far and wide, and much of the progressive work and activity we see going on in our day is directly or indirectly traceable to this school.

In 1882 an educational movement took rise in Kansas. In part it was a continuation of the discontinued school at Wadsworth, Ohio. But chiefly it was the outcome of the local demand for such a school among the churches which had come from Russia. Rev. H. H. Ewert was the first principal and the chief builder of this school. At first it was held in the vicinity of Gossel, but in 1883 it was transferred to Halstead. Here it unfolded a very useful and, so far as effects are concerned, a most successful activity. It was liberally patronized by students, and these soon became the teachers not only of the parochial schools, but proved very acceptable teachers in the public schools. In 1893 this school was transferred to its present large and commodious quarters one mile north of Newton, Kansas. The enrollment this year is over 100 and will probably reach 125. Instruction is given in a number of departments, collegiate and academic, music, art, and business, by a corps of able and enthusiastic instructors, all but one of whom are Mennonites. This institute is the most advanced and complete of all Mennonite schools in the world.

In Manitoba there is a very large colony of Mennonites. Among these education had sunk to a very low level. There were men who understood the situation and who were anxious that something might be done to improve conditions. The Government also interested itself in these people. In casting about for a suitable educator whom they might bring into this settlement the Canadian Government found in Rev. H. H. Ewert a man whom they considered well equipped for this field. He accepted an invitation to come there, and since 1891 has been co operating with the friends of education in elevating the standard of knowledge and intelligence. And in this he has been quite successful, for already the transforming effects, which a correct Christian education produces, are becoming noticeable. Rev. Ewert with one assistant, conducts at Gretna, Manitoba, a normal school—called Mennonite Educational Institute—in which he trains teachers for the district schools. He is also government school inspector of some 100 Mennonite District schools. In this capacity he is also enabled to do much toward the upbuilding of the schools. It is to be expected that upon the sound ethical and pedagogical basis which Rev. Ewert has been laying there will rise a grand spiritual and intellectual superstructure, making of the people most noble and useful citizens.

In 1894 another Mennonite school was born at Elkhart, Indiana. Its origin is due to Dr. H. A. Mumaw, and he promoted the idea to a successful realization. At first the school was conducted in rented quarters but in 1894 it moved into a fine brick building, erected with funds contributed by large-hearted Mennonites. From 40 to 50 students annually attend this school, and already its helpful, liberating and enlarging influence is making itself felt among the churches with which it is in touch. Two of its students have but recently gone forth as missionaries of the cross to India. This school too, as all the rest, undoubtedly is a powerful agent for the revival and strengthening of the denomination.

But I cannot conclude this paper without some reference to the school project the interest in which has brought us here to-day. To give a historical review of its rise and development is not necessary in this connection. For we all remember how five or six years ago there was a general desire that we might have a school here, but that few dared at that time to believe that it was possible to raise the funds for such an undertaking. The wishes however became stronger, voices were heard urging an attempt. Then timidly the Conference spoke of it. Then a few first steps were taken and we hardly realized how the work began to go forward growing stronger and firmer until we find ourselves as if suddenly awakened and discover that a pleasant dream is really true.

Here we stand to-day, in the presence of this magnificent building, paid for by generous friends. In a few days the school is to begin on funds supplied by other generous friends. Men, experienced in the work, stand ready to instruct, and bright young men and women are eager to enter these walls to drink at the fountains of knowledge. "Surely the Lord hath done this and it is marvelous in our eyes."

Hastily has this sketch touched here and there the educational developments of the denomination. A thorough and exhaustive treatment was impossible within the limits set. But it is hoped that, though incomplete, it may prove an additional impulse to many to exert themselves in behalf of improvement in education. A splendid beginning has now been made. But the field has only been entered. Much that is attainable lies within easy reach. Art, science, literature and the professions, all are fields scarcely entered by our people. Let us enter them and fill the largest places our God-given powers of mind enable us to fill.

*) A paper read at the dedication of the Central Mennonite College, at Bluffton, Ohio, on October 31, 1900.

The Time to be Cheerful.

When we are thoroughly tired and discouraged, then is the time to be really cheerful. Cheerfulness under blue skies and sunshine may only be a reflection of the cheerfulness of the surroundings. It is the gray day and the hard road that test the real courage and sunniness of the soul.—*Sel.*

Playroom and Nursery.

A Christmas Present.

In these crisp, frosty days, when the smooth ice covers every creek and pond, the school boy flings his skates over his shoulder and trudges toward the scene of his pleasures. Presently the merry ring of the skaters is heard and the hills re-echo the bursts of glee.

Albert was a good skater. The boys called him a "fancy skater." There was nothing he enjoyed half so keenly. On Christmas morning, when he arrived at the familiar corner, where the boys all launched their steel craft, he found a boy sitting on a little tuft of faded grass, looking as if he would gladly shed tears if he only could.

"What is the matter, Ben?" asked Albert.

"I would so gladly learn to skate, as all you fellows do, but everybody laughs at me, when I try it."

"Have you skates?" asked Albert.

"Yes, here they are" and the boy took them out of his pocket.

"Father gave them to me for a Christmas present, but they wont do me any good unless I can learn to skate," he added.

Now Albert had a good, kind, Christian mother, and she taught him one day the little motto from Dickens, "Boys, do all the good you can, and don't make any fuss about it." It suited Albert rather well, and when he saw this clumsy, bashful schoolfellow, longing to learn to skate and yet dreading the laughter of his mates, his heart warmed toward him; and it did not take him long to say, "Well, Ben, will you let me help you learn to skate?"

"Do you mean it?"

"Why, of course."

"Right here, where everybody sees us?"

"Never mind that," was Albert's assurance. "Let them laugh. I wont laught at you. I wouldn't know what to laugh at, anyway."

Ben was finally persuaded to put on his skates and Albert with incredible patience helped him along all the morning. Sometimes Ben fell and Albert fell with him. Sometimes it was hard for even Albert to keep his mouth straight. When others laughed, and Ben was embarrassed, Albert told the crowd that Ben was progressing so finely he would soon beat them all. And respecting the word of such an expert as Albert, they stopped their scoffs.

Finally Ben was able to help himself. "Now you've been very kind to me. How can I pay it all back?" asked Ben with deep feeling.

"Nothing at all, old boy," laughed Albert. "This is my Christma present."

One of our Boys Answers.

HARLEYSVILLE, PA., Dec. 12, 1900.

Lizzie B,

Dear Friend:

I take pleasure in answering your letter for boys in The Mennonite. The answers are as follows:

1. What would have become of us if Jesus had not died for our sins? Answer, We could not have been saved, we would have been lost.

2. What did Peter say when Jesus told him that He was going to be crucified? Ans. And Peter said "Although all shall be offended yet will not I," Mark 14, 29.

3. What did Jesus say to Peter? "And Jesus saith unto him, Verily I say unto you, That this day even this night before the cock crow twice thou shalt deny me thrice."

4. What did the soldiers give Judas for Jesus? Ans. Thirty pieces of silver.

The following are some questions for The Mennonite:

1. What did a young ruler seek from Jesus?
2. What had he done for eternal life?
3. What did he lack?
4. What lesson do you learn from this young man?

Yours Truly, REIN C. F.

The night I was converted I went out on the street and looked up at the stars. It was the first time in ten years I had seen the heavens. A drunkard never looks up.—*S. H Hadley.*

Marriages.

MAURY—BAUMAN.—On December 1, 1900, at Pottstown, Pa., by H. G. Allebach, Elwood C. H. Maury, and Cora Bauman, both of Boyertown.

HABEGGER—SPRUNGER.—On December 11, 1900, by Rev. S. F. Sprunger, Louis Habegger and Dina R. Sprunger.

LICHTY—LEHMAN.—On December 13, 1900, by Rev. S. F. Sprunger, Calvin Lichty and Barbara S. Lehman.

NEIDIG—ROSENBERGER.—On December 22, 1900, at Quakertown, Pa., by A. B. Shelly, Thomas H. Neidig, of Perkiomenville, and Ellen L. Rosenberger, of Milford Square, Pa.

Deaths.

MOYER.—On December 9, 1900, in Springfield, Bucks county, Pa., widow Mary Moyer, *nee* Geissinger, aged 80 years, 2 months, and 21 days. Funeral held and interment made at the Springfield meetinghouse, on Dec. 13th. Funeral services conducted by A. B. Shelly and A. M. Fretz

HEFT.—On December 19, 1900, in Springfield, Bucks county, Pa., Hannah, wife of Reuben Heft, *nee* Moyer, aged 83 years, 1 month, and 22 days. Funeral services were held on Dec. 24th by A. B. Shelly and J. S. Moyer. Interment made at the Springfield meetinghouse.

UMSTEAD.—On December 17, 1900, in Boyertown, Pa., Nelson Umstead, aged 29 years, 10 months and 11 days. Interment on the 22nd at Schwenksville Mennonite cemetery. Services by W. S. Gottshall and H. G. Allebach.

GILBERT.—On December 20, 1900, at Schwenksville, Pa., suddenly, Mary, widow of John Gilbert, aged 70 years, 6 months and 15 days. Interment was made in the Limerick church cemetery. Funeral services were conducted by W. S. Gottshall and N. F. Schmidt.

GEARHIME.—On December 20, 1900, near Clarence Centre, Erie county, N. Y., sister Elizabeth Gearhime, widow of the late Henry Gearhime, aged 78 years 9 months and 20 days. She was a consistent member of the Mennonite church and the oldest sister of Elder Jacob Hahn, of Virginia. On the 23rd the remains were brought to their last resting place in the Clarence Centre cemetery. The services were conducted by Jacob Krehbi l. Text, I John 3: 2.

Literary Notes.

God's Purposes in this Age" by F. F. Stroeter is a companion book to et to Dr. Mason's "Lessons of the Ages." It has just appeared from the press of Henderson & Co., Toronto, Can., (8 and 10 Lombard St.) and is sold by them at the same price, 10 cents a copy, 12 copies for $1.00.

A clear appreh nsi n of God's purposes in the age in which we live as far as these are revealed in His word, is most helpful if not indeed needful as an antidote against those doubts and misgivings which arise from misapprehension and consequent disappointment. God promises to be found of them that seek Him, and to his faithful ones he graciously reveals so much of Himself—his thoughts and purposes—as they may need for their encouragement and successful co-laboring together with Him. To such Mr. Stroetter's little work will be helpful.

"The People, The Land and The Book" is the title of an illustrated Hebrew-Christian Quarterly, published by Benjamin Alexander M. Schapiro, 4 6 Carleton Ave., Brooklyn, N. Y. Sample copy 25 cents. $1.00 a year. Six annual subscriptions for $5.00.

Some of the most eminent writers of this and other countries are contributors. The quarterly treats Judaism and Christianity from an historical, biographical, messianic-prophetical, and literary standpoint. Also, current events relating to the Jewish people bearing upon Christianity. The prospectus says: "It will be the aim of the magazine to avoid the pitfall of sentimentability, and not to allow its opinions to be colored either by popular misconception or by religious exclusiveness."

Contributions.

For Heathen Missions. Received during November.

General Fund.—From Ladies' Mission Festival, Bluffton, O., $24.08; Salem cong., Dalton, O., $5.00; Summerfield, Ill. cong., $8.50; Springfield cong., Pa., $17.56; Newton Kan. cong., $116.00; S. S. Newton, Kan., $7.55; North Danvers cong., Ill., $15.00; Cong. at Beatrice, Neb., $84.43; Girls' sewing circle of West Zions cong., Moundridge, Kan., $5.00; West Zion cong., $22.45.

India Mission Fund.—From Mission Festival at Mid. Dist. Conference, $24.69; Beatrice, Neb., $5.00; Hoffnungsau cong., Kan., $100.00; Hebron cong., Kan., $42.25; Henry Funk, Bloomington, Ill., $1.00.

Church Building Fund.—From I. A. Sommer, Berne, Ind., $25.00.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
Brainerd, Kan.

For Relief Work.

Texas Storm Sufferers.—From Junior C. E. Society, First Mennonite Church, Phila., $3.50; Second Johannesthal cong., Kan., $6.50; German congregations, Halstead, Kan., $1 .00; Hoffnungsfeld cong., Moundridge, Kan., $18.53.

India Famine Sufferers.—From Elizabeth Rittenhouse, Souderton, Pa., $1.00; Schantzenfelder S. S., Winkler, Man., $1.35; Abr. M. Moser, Berne, Ind., $2.00. Gratefully acknowledged,
HARRISON LANDIS. Treas.

For General Conference Home Mission

From Garden Township cong., Kan., $10.00; Springfield S. S., Okla., $5.60; Halstead, Kan. cong., $20.00; Beatrice Neb. cong., $33.96.

Gratefully acknowledged,
W. S. GOTTSHALL, Treas.
Schwenksville, Pa.

For Publication.

From Salem cong., Dalton, O., $20.41; Daniel Ruth, Moundridge, Kan., $1.50; Geo. Ringleman, Okla., 25c.

Gratefully acknowledged,
MENN. BOOK CONCERN.
Berne, Ind.

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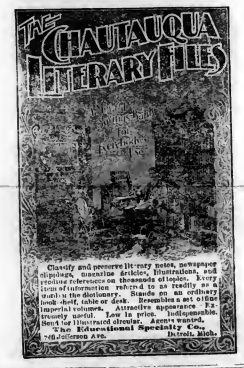
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVI. No. 5. Quakertown, Pa., February, 1901. Whole No. 185.

Items of News and Comment.

The next Pennsylvania State C. E. Convention will be held in Pittsburg about the middle of October next.

The congregations of the Swamp pastoral charge have decided to elect an assistant for the pastor, Rev. A. B. Shelly.

According to the last census the Mennonite congregation in Amsterdam numbers 5000 souls. There are three ministers serving this flock.

One of the most active members of the Pottstown mission passed away in the person of Mrs. Mary Butterweck. She was a very devoted Christian.

Two brethren have been called to the work as evangelists in the little congregation at Cleo, Oklahoma. They are David Ratzlaff and Dietrich Lohreng.

Bethel College has over 130 students enrolled for the present term. The work done at this school is commending itself to the people and it enjoys a steady growth.

On January 19th a meeting was called to be held at Mountain Lake, Minnesota, to consider the project of building a hospital at that place. We have not learned the result of the meeting.

The Publication Board of the General conference will have a meeting at Berne, Indiana, beginning on January 30th. Questions of great importance are awaiting consideration and decision.

The brethren H. J. Kliewer and G. A. Linscheid, who are both working in our Missions among the Cheyenne tribe of Indians, are studying the language of this tribe with Bro. R. Petter as their teacher.

The winter term of the Preparatory school at Mt. Lake, Minn. opened with 70 students. This school is doing good work in breaking the ground for the proposed conference school to be established in that section.

Services were held in the Hereford church during a part of the Week of Prayer. The brethren H. G. Allebach and W. S. Gottshall assisted the pastor. The subjects suggested by the Evangelical Alliance were considered.

During December, Bro. J. B. Baer made a brief visit to brethren in the west. At Wisner, Nebraska, four services were held including a communion service. During his stay there a double wedding took place at which he officiated.

Jacob D. Shoemaker a member of the Mennonite church at Berlin, Ontario, was born on November 24, 1799, having thus in his earthly life crossed the century line twice. He is a native of Frederick township, Montgomery county, Pa.

The Mennonite College at Bluffton, O. has received an increase in the number of students with the opening of its second term. Nearly sixty students enrolled. The President of the institution, Rev. N. C. Hirschy, who is still at Wadsworth, expects to move some time in March.

The Church Bulletin issued by Bro. A. M. Fretz is an annual publication full of information concerning the congregations and missions under his charge. We congratulate the brother and his co-workers upon the good showing for 1900. The Lord's work is prospering in their hands.

Rev. M. S. Moyer, Elder in the Bethel congregation at Tipton, Missouri, has sold his homestead and intends soon to move with his family to Oklahoma. May God's blessing attend his spiritual labors in the new field. Rev. P. P. Lehman, his co-laborer in Missouri, remains in the field.

The Zion Mennonite congregation at Perry, Oklahoma, erected a little church at the cost of $300. In this work they were financially assisted by the Western conference out of its church building fund and also by the Swiss congregations of Berne, Indiana, and Whitewater, Kansas.

In a number of congregations the week of prayer was observed by special services. A correspondent from Dalton, Ohio, writes: "Though in our country congregations we cannot have as large an attendance at the meetings as they can in city churches, we have the consciousness that the blessing is not measured by the number present."

The authorities at the Mennonite hospital at Goessel, Kansas have appointed Mrs. Wilhelmina Schwake as matron. Mrs. Schwake will be remembered by many of our readers, as the daughter of the late Rev. C. J. van der Smissen, sister to our brother pastor at Summerfield, Ill. She has already entered upon the duties of her new position.

Elder Dietrich Gaeddert, of Buhler, Kansas, has passed from labor to reward His earthly life ended with the coming in of the new century, his death occurring on the 1st of January. Bro. Gaeddert was one of the leading spirits among the Mennonites from Russia, and was influential in the work of our conferences both local and general. For a number of years he was on the board of directors of the school at Halstead, Kansas.

The congregation in Newton, Kan. lost through death a most beloved brother and minister, in the person of Rev. Peter Classen. His death occurred on Jan. 9th after only a short period of sickness. Born in West Prussia, in 1828 and there in latter part of the fifties called to the ministry of the Gospel, he emigrated with the members of his flock to America in 1878 and thus became one of the founders of the congregation in the new settlement at Newton. His faithfulness as a shepherd, his earnestness as a preacher calling sinners to repentance and faith in the Savior's propitiation, and his cheerful, loving disposition in his home and among his people, will not soon be forgotten.

The *Christlicher Bundesbote*, published by our General conference, I. A. Sommer, editor, celebrated its entrance upon the new century with a superbly illustrated edition of January 3. The engravings and a large share of the reading matter are devoted to presenting the work of publication from its beginning in our church to the present time. The faces shown are those of the present officers of the conference, the members of the Board of Publication, and the past and present editors and business managers. The venerable face of John H. Oberholtzer, the pioneer in this work and a full page fac-simile of the first number of his pioneer paper the Religioese Botschafter (Religious Messenger) are especially in place in this memorial number. The whole is an evidence of enterprise that is refreshing.

An Oklahoma Trip.*

BY M. S. MOYER.

On September 28, I left Missouri for a visit to Oklahoma. My first object was to visit the new Mennonite settlement at Deer Creek, Grant county. After staying a few days, I started for Cantonment to be present at a Conference of our Missionworkers in Oklahoma and, with Bro. Harder, to represent the Missionboard at said Conference; as well as to take part in the dedication of the Arapahoe Mission chapel, lately completed. Not being able to make close connection of trains at El Reno, I stayed a night among the brethren of the Mennovilie congregation in going to Cantonment, and also one night while on my backward journey.

Geary was the terminus of my railroad journey. It is said to be only three years old; but when there, a person finds himself in the midst of civilization as if he were in a city half a century old. At Geary we found Missionary J. A. Funk, who took us (Bro. Harder and myself) to Cantonment, a distance of about forty-five miles, on a spring wagon.

We arrived at Cantonment on the 4th of October, a little before midnight. The Conference of the Missionworkers took place on the 5th and 6th. It was no doubt a wise thought that gave origin to these Conferences, which are to be held three times a year according to present arrangements. They can not but prove beneficial to the missionworkers, making them more efficient in their calling.

The dedication of the chapel took place on the 7th of October in the forenoon. In the afternoon I was called upon to address the old Indians through an interpreter. A young Indian by the name of Frank Harrington interpreted. Bro. Harder spoke in German both in the forenoon and in the afternoon. In the evening it was my privilege to address quite a medley audience in the chapel of the Government school. There were present the children of both schools; the superintendents, the teachers and the other workers of both schools; the Government officers of Cantonment, the missionaries and missionworkers in the vicinity of Cantonment; our other missionaries of Oklahoma; Bro. G. Harder, of Kansas; a number of visitors from Cleo; several older Indians, and, if I mistake not, a few negroes.

Our missionary workers in Oklahoma seem to work diligently in their calling, confidently believing that they are doing the Lord's work and that the Lord will bless their efforts. They also seem to have the confidence of the Goverment officials in their vicinity. They have the privilege of doing some missionary-work in the Government schools. The superintendent of the Government school at Cantonment allows the Indian children attending his school to attend worship on Sunday in the mission chapel of Bro. Petter and Bro. Funk. Mr Winterfair, the Government agent at Cantonment, remarked to me about our missionworkers: "They are the most earnest missionworkers I ever saw; and if *they* can not christianize the Indians they can not be christianized."

Returning from Cantonment I stayed one night in Geary, made a short visit in Darlington and another in Deer Creek. I am now in Missouri again, enjoying both life and health in the midst of my family and friends. Thanks to the readers of the MENNONITE if they did not find it tedious to read this correspondence to the end.

Excelsior, Mo., Oct. 21, 1900.

*) This had been sent in for the November number but too late. Then by mistake it was lost sight of till a few days ago. It will still be read with interest.—Ed.

A SIDELIGHT ON DANCING.

A bombshell came bounding into the parsonage in the shape of a little square, perfumed envelope, addressed to "Dr. Daniel Peaceful," which was lying beside his plate when the good Pastor came down to breakfast one morning. He took it up and looked curiously at it for a minute, opened and read it. Several times his face wrinkled itself into an interrogation-point, and the venerable mistress of the house asked, "What's the matter, pa?"

"O, a letter from a young lady in Philadelphia asking my opinion on dancing."

"I suppose you will soon be annexing all Philadelphia to your parish."

"I would, if the Lord told me to do so."

"Well, let's hear the letter."

Pastor Peaceful read it.

"*Reverend Sir:*

Though an entire stranger, I take the liberty of writing to you asking your valuable advice on something to me very important, presuming on my intimate acquaintance with your niece, Miss Rosa ——, who has been talking a great deal about you and showing me a number of your epistles to her. I am a Christian, and believe I am a child of God. I joined Church when I was fifteen, the same church to which Miss Rosa belongs. I read my Bible regularly and I believe in prayer. But I never could see any sense in being Puritanic and having no enjoyment in the world. But of late, Rosa has been getting quite different ideas from those she used to have, and says she don't believe in dancing and euchre parties and theatres—that a church-member should not indulge in these things. She said she believed you would not approve of them. We could not agree, and I thought I would write directly to you. Does the Bible forbid dancing? Does God command us not to dance?

I hope you will be so kind as to answer this question. You will forgive my boldness in thus soliciting your weighty opinion.

I remain your humble servant,

KATHRYN JONES."

Mrs. Peaceful muttered something, but the Pastor strolled up into his study. In half an hour he had written his answer.

"*My dear Miss Jones:*

Your favor received. My most mature present opinion is that you ask your God for light on this matter, and then let me know what He has told you.

Yours with God's blessings,

DANIEL PEACEFUL."

P. S.—But, perhaps, you don't know the Lord well enough to be bold to ask Him. In that case, you can get a letter of introduction from His Son, Christ Jesus. If you want to know where Jesus is, you will find Him at the Cross. If you want to know where the Cross is, you will find it in the Word. D. P.

"This may serve to test her sincerity and earnestness," thought the Pastor to himself, as he folded the note and put it into the envelope.

Then he wrote to Rosa.

"*Dear Niece:*

I want you to let your light shine very brightly in the direction of that concerned soul that wrote to me just a few days ago from your circle, and claimed she was your friend and fellow-member. She seems to be partly under your influence. It pleases me to have her testimony to your genuine Christian spirit of unworldliness. Only, don't argue much with her. Don't you talk; let the Word talk. Get the Word right to her, into her heart. Get her to respect it, consult it, love it. Get her to order her life by it. She wont let the world move ont of her until she prefers a better tenant. If you force the world out of her before that time, you will only be making room for seven spirits more wicked than the one that now occupies it.

God may have put a magnificent opportunity for soul-saving into your way. See that you are wise as a serpent in embracing it. UNCLE DAN.

The Bible and its Teachings.

Working Out One's Salvation.

H. G. ALLEBACH.

The October 27th (1900) number of "The Sunday School Times," contained an editorial entitled "Not a Duty to Work Out One's Salvation." It was an excellent, timely and masterful plea for the correct understanding of the passage in Philippians 2: 12, "Work out your own salvation with fear and trembling." It went on to say: "Salvation is Christ's work. It is not a work that is partly Christ's and partly the sinner's. He who begins a good work will doubtless finish it. This we are to believe, and this we are to teach." It tells, in illustration, a capital story:

A New England boy who wanted to join church was brought before the church authorities to be examined.

"Why do you want to join Church?" asked the pastor.

"Because I want to show that I am a saved sinner."

"Do you feel that you are saved?"

"Yes, sir."

"Who saved you?"

"It was the work of Jesus Christ, and of myself."

"Of yourself? What was your share in the work of your salvation?"

"I resisted, and Jesus Christ did the rest."

After discussing the probable origin of the popular conception of the term "work out," the writer explains it as meaning, "manifest your salvation," "evidence your salvation," "bring up your salvation from below the surface so that it may be seen and felt by those who see you and feel you and know you and our joy and your faith."

No more sane and satisfactory interpretation could have been put upon that passage, and yet

"The best laid schemes of mice and men
Gang aft agley."

A deluge of letters flooded the venerable Editor's sanctum, some of them commendatory and some condemnatory. Some quibbled over the Greek word involved, but were told that "we have no right to add to the original terms of salvation, whatever the Greek word may seem to mean. We must conform the meaning of the Greek word to them, not attempt to conform those terms to that word.

But a certain Pennsylvania Presbyterian clergyman capped the climax by writing an almost offensively egotistical criticism. His dogmatic presumption was unbounded, as evidenced by the following passages in his letter: "If there is one opinion more wrong than another, you have stated it"—"the common idea is the correct one, and yours is absurdly and mischievously false"—"you have misconstrued the whole verse and the connection."—"The whole Bible contradicts you." He asks the Editor to "confess his error." His fundamental ignorance is glaringly obvious in this assertion that escaped his pen: "Man does not work out his own regeneration. Neither does God. It is an act." Then, again, when he does pin himself down to actual exegesis, he agrees with the Editor and is too stupid to know it. He quotes such Scriptural expressions as "watching," "praying," "fighting," "pressing on," "resist the devil," "covet earnestly the best gifts," and says these refer to "working out" one's salvation" To all which the Editor could say, and doubtless has said, "Amen!" These things the saved man observes as a part of the manifestation of his salvation. The same critic again makes working out one's salvation equivalent to sanctification, which may not be so wide of the mark as some of his other assumptions. It is difficult to determine what his convictions are. Whatever they are, they are ill-defined. He talks vaguely abont the "influence of the Spirit." He believes God and man co-operate in soul-saving, but has never learned as he should to draw the line of demarcation. Half the time you do not know whether he is talking about salvation or of sanctification. Since he is a clergyman, we suspect it is a case of "the blind leading the blind."

It is gratifying, however, to note that since then the Editor has received warm acknowledgments of the truth and helpfulness of his editorial. An Iowa reader wrote him that no editorial for fifteen years had been more according to reason and good judgment. A Colorado clergyman wrote that the Editor's teaching was "the only one in which I found any comfort when confronted by the approaching eternity." He confesses that in his whole life he had done nothing except oppose the grace of that God "who worked in me to will and to do." His testimony is, "*I was saved.* No part of my salvation depended upon my works."

A writer from British Columbia says, "However other men may have worked out, received or got hold of their salvation, I do not know and cannot say. As for myself, I did not work out my salvation before I got it. I was accepted by Christ before I knew I was saved. He gave me my salvation. I have it. It was a gift from him. As a matter of fact I did feel my guilt and my need of a Saviour before salvation came to me, but if I had had to wait until I had worked it out, I am afraid it would never have been mine."

But one of the best appreciations came from a New York lawyer and Sunday-school Superintendent. It is so good that we ventnre to quote it in full.

"Never in all my expérience have I been educated in Bible teaching and interpretation so much as by your matchless editorials. If one struck me more forcibly than another, it was the one recently on working out your own salvation,—that saying of Paul which has been a stumbling-block to me all these years up to the time of your editorial. Now it is all clear. I have almost committed it to memory. I have read the criticisms on the article, in the issue of December 1, by the "modestly-as-follows" Pennsylvania clergyman. If you needed any defense, I should, as my profession requires, be inclined to take up the defense of the down-trodden editor. While you need no defense, I must ask you to listen while a poor country attorney, the least in my father's house, and my father's house the least in the tribe of Israel, refutes the argument of the modest Pennsylvania clergyman. All the New Testament, all the Saviour's teaching, all the teaching of all the apostles from John to Paul, prove one thing; namely, that salvation (redemption) is the gift of God. What is implied in a gift? In law, two things,—a donor and donee (giver and taker). Salvation, then, is a gift. If the giver offers a gift, it must be accepted or refused. If refused, it is not a gift. If accepted, the gift is complete. When God offers redemption as a gift, there are only two things a sinner can do,—accept it, or refuse it."

In conclusion we feel like repeating the request of the Iowa correspondent, "Give us more of the same tone."

He Died for Sin Once.

The first command to Moses was to "smite the rock." On the second occasion he was told to "speak to the rock." Moses, however, in rashness and unbelief, disobeyed God, and instead of speaking to the rock he smote it again. For this he was visited with judgment. The application of this truth is most instructive. Christ is the Rock. He was once smitten, and on the cross of Calvary the living stream to cleanse the sonl of the sinner issued forth. But having been once smitten He needs not to be smitten again. "By one offering he hath perfected forever them that are sanctified." We need no repeated sacrifice. To smite the Rock again is simply to say we do not believe in the finished work of the Lord Jesus. The Rock has been smitten; the blood has been shed; the work is "finished." Now the command is, "Speak to the Rock." This is all that is needed to bring down the healing stream—"the living waters from the river of life." At all times, in all places, for all purposes, in the battle of life or in the stillness of the dying chamber, "speak to the Rock."—*Whitfield.*

For the Mennonite.

Higher Criticism Criticised.

The "Volksfreund," the German organ of the American Tract Society, aims the following editorial shaft directly toward the camp of the higher critics:

"'Prove all things; hold fast that which is good,' exhorts the Apostle. Examination, criticism, is thus not alone warranted, but even demanded of us Christians. Before Luke wrote his book on the life of Christ, he most carefully examined and sifted everything submitted on the subject, as he himself reports in the preface to his Gospel. Certainly a Paul did not change from a persecutor of Christians to a confessor of Christ without proof and trial.

Therefore all honor to reasonable, sound criticism. In the Reformation age, it cleared out of the way the whole wilderness of tradition, Mariolatry and legends of saints. And the Reformation placed into our hands as Protestants the Holy Scriptures as a standard in order that we should apply it, in other words, be critics.

But everything is dependent npon the principle, the hypothesis, from which we proceed, especially in Biblical criticism, whether from the principle of faith in the revelation of God in sacred history, as certified by the prophets and apostles, or from the standpoint of the denial of this sacred revelation.

In my judgment which is founded upon fundamental investigation, the latter is the prime assumption of the newer criticism of the Old Testament, founded by Wellhausen. There is no divine revelation of the redemptive scheme, and never can be; it must be unconditionally conceded that what has happened once can always happen. No more than what happens to-day happened in Moses' and Abraham's time. God never spake to men as Hebrews I. says. Men only believed or fancied they heard something of God's voice, in their imaginations, visions, and dreams. This is the dogmatic assumption of these modern critics, who play the criticaster after Wellhausen. The original religion of Israel was to them pure heathenism, and quite naturally the religion of Israel developed from it.

But this "quite naturally" the critics must kindly explain. Israel's belief in God differs after all from the polytheism of the heathens as far as the heavens from the earth. 'God created man in his own image,' runs Israel's ancient record, and "the God of Israel is a holy God, he that is evil cannot stand before him." In the heathen world, gods are fashioned after the image of men. And accordingly they possess all the weaknesses, infirmities and sins of their creators. How can it be that Israel with its worship of the one and holy God stands solitary and alone among the nations like a green oasis in the vast sandwaste? Let any one kindly explain this fact to us, if it cannot arise from a self-revelation of God. Here Professor Doctor Cornill in his published lectures (which have already reached a third edition) on "Israelitish Prophecy," says,—The prophets are the real founders of the religion of Israel. Before them nothing but heathenism existed. But already before the year 722 B. C. when Shalmaneser led Israel away into Assyrian captivity, came Amos, the shepherd, from Tekoa to Bethel and preached that God was absolutely righteous and was coming to judgment, and Hosea soars aloft to the height of the knowledge that God is not only righteous but love itself. But, we ask, how in the world did these men arrive at such a high and pure knowledge of God? Why was this possible to them and not to Moses? We ask for information. And why could the Great Unknown that wrote Isaiah 40–66, prophesy the release of Israel by Cyrus if he did not at all write a 'vati cinium post eventum', i. e. after 537 B. C. when Cyrus had already released the Jews? In this way the criticism that denies a revelation, brings us face to face with a host of new great riddles which it neither now nor ever can solve. And since it can not do this, we conclude that the assumption from which it proceeds is fundamently false. Only because God called them and revealed himself to them, did the prophets prophesy, and the patriarchs already knew God to be not only righteous and holy but also gracious."

The Critic.

In a recent volume of poems by Henry Coyle, I find the following:

The Critic stood with scornful eye
Before a picture on the wall;
"You call this art? Now see that fly,
It is not natural at all.
"It has too many legs, its head
Is far too large—who ever saw
A fly like that so limp and dead,
And wings that look as if they—pshaw."
And with a gestnre of disgust
He waved his hand, when lo! the fly
Flew from the picture. "Ah! some dust,"
The critic said, "was in my eye."

When our "higher critics" are confronted with inscriptions dug out of the ruins in the valley of the Euphrates or in Arabia Petra, and find that which they object to in the sacred narratives is historically true, they have to confess that there was dust in their eyes. Some one has said that fault-finding is done on a smaller capital than any other business. And it is a very fascinating business, too, for people of small calibre.—*Herald and Presbyter.*

For Our Boys and Girls.

What the Book Said.

"Once upon a time," a library book was imagined talking to a little boy who had just borrowed it. The words seemed worth recording, and here they are:

"Please don't handle me with dirty hands.

"I should feel ashamed when the next little boy borrowed me.

"Or leave me ont in the rain. Books as well as children can catch cold.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbow when you are reading me. Its hurts.

"Or open me and lay me face down on the table. You wouldn't like to be treated so.

"Or put in between my leaves a pencil or anything thicker than a single thin sheet of paper. It would strain my back. "Whenever you are through reading me, if you're afraid of losing your place, don't turn the corner of one of my leaves, but have a neat little bookmark to put in where you stopped, and then close me and lay me down on my side, so that I can have a good, comfortable rest.

"Remember that I want to visit a great many other little boys after you are through with me. Besides, I may meet you again some day, and you would be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean, and I will help you to be happy."—*S. S. Visitor.*

The Smallest Mail Boat in the World.

St. Kilda is a lonely little island northwest of Scotland, so shut off from the rest of the world that for nine months in the year no news from the mainland reaches it, for it is only during the summer months that the mail boat can visit the island.

But though no boat comes to the island in winter, the inhabitants have found out a way to sent letters to their distant friends. When a native of St. Kilda has some news to send that will not keep until the summer, he gets a solid piece of wood and carves it into the shape of a toy boat. In this boat he scoops out a hole large enough to hold a little bottle, in which he has put his letter. A penny is also wrapped up and put with the letter, to pay for the postage; for the islanders are scrupulously honest, and as a request is put with the bottle that whoever finds the boat will put the letter to its destination, the finder must of couse be put to no expense. Then the hole containing hottle, letter and penny is securely covered by a piece of wood nailed across, and "Please open" is cut on the top. The boat is now nearly ready, but not quite. A bladder made from a sheep's skin is fastened to the tiny vessel, and at last, on some fine day, when the northwest wind is blowing, the whole is cast into the sea.

These tiny mail boats, as a rule are carried by the wind waves to the coast of Norway, and from thence, when picked up, they are duly forwarded to the people to whom they are addressed.

Sunday Reading.

What a Boy Did in Spare Moments.

A thin, awkward boy came to the residence of a celebrated school principal and asked to see the master. The servant eyed his mean clothes, and, thinking he looked more like a beggar than anything else, told him to go around to the kitchen. He soon appeared at the back door and repeated his request.

"You want a breakfast, more like," said the servant girl, and set him down to some bread and butter.

"Thank you," said the boy, "I should like to see Mr. ——, if he can see me."

"Some old clothes, maybe you want; I guess he has none to spare—he gives away a sight," remarked the girl, eyeing his ragged clothes.

"Can I see Mr. ——?" asked the boy, with the most emphatic emphasis on each word.

The girl for the first time stopped her work. "Well, he is in the library; if he must be disturbed he must, I s'pose," and she whisked him off to that room, remarking, as she opened the door: "Here's somebody terribly anxious to see you, sir; so I let him in."

The professor laid his book aside and talked with the boy with increasing interest, and soon took down some books and began to give him an examination which extended even to Greek, and every question was answered correctly and promptly. The professor was amazed at such youthful erudition, and asked the boy how he managed, with his apparent poverty, to accumulate such an amount of knowledge.

"Oh, I studied in my spare time," answered the boy, brightly, and with the utmost unconsciousness that he was an example to even the man before him.

Here was a boy, a hard-working orphan, almost fitted for college in the spare moments that his companions were wasting. Truly are spare moments the "gold dust of time."—*Selected.*

The Grandmother's Place.

She was a dear, white-haired old lady—the very ideal of a grandmother, and she sat by the fireside rocking slowly, but with a sad look on her gentle face.

"No, dearie, I'm not sick, but I do feel lonely sometimes."

But why should she be lonely? She was in a family of well-bred young people—son and daughter and grandchildren of various ages. To be sure, many of her dear ones had gone across the river to the Father's house; but she was not of a melancholy temperament, so she did not brood over that.

She loved the young people. She would have liked to join in their merriment; she would have gone with them to some of the concerts and other places, if she had been asked. But they in their thoughtlessness never imagined that grandmother cared for such things, and so they sat talking over their plans, telling merry tales and jokes, but leaving grandmother out of the conversation altogether.

They were never unkind to her. She had the best room in the house. Her bodily comfort was attended to first, her wishes were immediately carried out. But she would have gladly given up all this to have had one of those bright-faced boys or g'rls for a companion. If they would have only sat down and told her some of their stories and plans, how glad she would have been; and she had pleasant stories to tell, too, if there were some one to listen and care.

But she sat by the fire with a shadow on her lovely old face, and said, "I am so lonely sometimes." I wish they could all have heard it, and understand the pathos of it. It will not be long till grandmother's chair will be vacant. She has spent her life in ministry for others. Common gratitude would demand that her last days should not be lonely and companionless. Love the grandmother; give her a place in your heart as well as your home, and make her closing hours her happiest.—*Selected.*

What Repentance Is.

A class was once asked, what was meant by the word repentance. A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the answer.

A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?"

"I think," said the child, "it's being sorry enough to quit."

That is just where so many people fail. They are sorry enough at the time, but not sorry enough to quit.

Do not think it wasted time to submit yourself to any influence which may bring npon you any noble feeling.—*Ruskin.*

The Mennonite.

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Editorial.

Spurgeon wrote, "Every church hath a devil in it." Though he did not specify what kind, it is quite obvious that he referred to the decent devil, the unsuspected Judas devil, whose piety and fervor are only a show because they cannot be real. But do not some churches, from a principle of false charity, retain members whose deviltry is often open and above board? It is a pity that church discipline is no more exercised among many Christians. It cheapens the church in the eyes of the world, and seriously hurts the cause of Christ, to say nothing of even graver results.

A concise and clear statement of the articles of faith as deduced from the Scriptures and taught by the church may be very helpful if rightly received and understood. To such right understanding two points are needful to be observed: 1. Such a creed or whatever it may be called, does not stand on a par with the Bible as authoritative; 2. Because of its brevity and human limitations it is necessarily incomplete leaving room for the believer to find many precious truths in God's word perhaps not included in the creed. Instead of being used as a strait-jacket to limit and control the thought of the candidate for divine discipleship, it should be a help to the inquiring soul under the guidance and teaching of the Holy Spirit.

With the hope of being thus helpful to many of the readers of our paper in getting more clearness of apprehension on the most salient points of Bible teaching, and as members of the Mennonite church to know how these truths have been apprehended and taught in our church, we begin in this number a translation of a confession of faith than which, we think, there is none better in the literature of our church. In fact the author in preparing it made use of a number of others then in use in various congregations and as a result brought forth the cream of all combined. Among these works were,—The Confession of Hans de Ries; "Der Oelzweig"; The Confession of the combined Friesians and High Germans; The Dortrecht Articles of 1632, and others. That the readers together with the editor may be blest in the careful study of these articles as they will appear in succeeding numbers of the MENNONITE is our earnest prayer.

By the laying of a cable from the western shores of British America to New Zealand and Australia, which has been decided on, the direct communication between Great Britain and her far away southern colonies will be completed. The messages will thenceforth speed across two oceans and one continent and almost girdle the globe. The minister of colonial affairs and his lieutenants on the other side of the earth are practically only a few hours apart. We say all this is wonderful and so it is. The new system of wireless telegraphy is even more wonderful. But far higher still in the scale of wonder is the communication between earth and heaven—the believing soul and God. And yet how simple! So simple that even a little child can hold sweet communion with him that sitteth on the throne, with no mediation needed but that of our high priest at the right hand of the throne.

Fanaticism has often far more seriously injured the cause for which it pretended to fight than have the open enemies of that cause. Christianity has suffered a good deal more in some quarters from its pretended friends than from its sworn foes. Out in Wichita, Kansas, the cause of temperance has received a decided set-back through the mad actions of some members of the W. C. T. U. there, who smashed plate glass, furniture and stock in several saloons and grossly dishonored the officers of the law sent to restrain them. The ringleader, a Mrs. Nation, shook her fist at the crowd she addressed, saying, "Men of Wichita, this is the right arm of God, and I am destined to wreck every saloon in your city," and singing from a wagon, "Nearer my God, to Thee." Such conduct has forever disgraced the W. C. T. U. of that town. The saloon element has gained a victory through the blundering of its opponents. We shudder at the bare-faced claim that God has commissioned a woman to wreck every saloon in a large town. Paul would say to her, "Back to the home which you have wantonly neglected! Teach your children the Holy Scriptures which are able to make them wise unto salvation." If all the mother's in Wichita would do this, in twenty years the saloons would die of innutrition —A.

The Truth as It Is in Jesus.

"Several years ago, the cry went around, 'give us more of Christ and less of doctrine.' Since then, there has been a reaction, and now we hear the cry for more indoctrination."

To this quotation from a Church paper, *The Manna*, adds a testimony, "This is what we very often saw since we published the Manna: Ministers started out in earnest to preach Christ all in all; but soon they lost sight of their subject and preached something else. New denominations were organized on the solid rock of Jesus Christ and him crucified, but in a few years they drifted into Churchianity, and they worked with great zeal to build up their denomination more than to bring souls to Christ."

It is a healthy sign that many eyes are observing such a thing as this. It may prevent the formation of more sects. It may lead men to avoid historical mistakes. Many existing denominations are the result of spiritual revivals, and as long as there are dead churches there will donbtless be those who feel it their duty to step out from among the corpses and assemble in the name of Christ. This is right. But, then, let such living remnant beware and not fence itself off from other Christians who have done the same thing, adopt a name and finally harden into deadness and formalism like the very fossils from which it separated itself.

Mennonite Articles of Faith.*

1. Of the Knowledge of God from Nature.

The necessary and actual existence of a supremely perfect being, exalted far above all other beings; a being possessing in himself unlimited wisdom, power and glory, by whom all things were made and are continually sustained and controlled—this we believe not only because of the testimony of the holy scriptures, but also because we see it clearly in the things that are created.

Leaving out of view our own being, we see the heavens (Ps. 19: 2; 8: 4) the earth (Ps. 24: 1; Job 26: 7) the seas (Ps. 89: 10; Jer. 5: 22) and all that in them is (Job 12: 7—9; Ps. 107: 23, 24; Ps. 104), proclaim that such a greatness (Ps. 104: 24) and glory (Ps. 8: 10; 19: 6; 104: 1—3), skill and mastery (Ps. 104; 139: 1—18), fixed order (Ps. 148: 6; Isa. 40: 26; Jer. 31: 35, 36), nnnumbered benefits (Acts 14: 17; Ps. 119: 64), and much besides, must of necessity have an author who himself is infinitely great, glorious, wise, powerful, and good, just as the perfectness of a piece of art gives evidence of the ability and insight of the artist.

Looking now at ourselves, we find that this is no less verified when we thoughtfully observe the ingenious mechanism of our body (Job 10: 11, 12), the marvelous qualities and capabilites of the soul as well as the union and reciprocal action of both, all of which points to a supreme author or creator and teaches us our exalted duties toward the same (Mal. 1: 6; Acts 17: 27). This belief is particularly enforced also by the inner feeling of peace or fear according as we obey or disobey the voice of the law as it is written in our hearts (Rom. 2: 15).

All this, together with the concurring testimony of all thinking people in all ages, leads us to the conclusion that the thought that all things are eternal and self-existent or have been brought about by chance, and work independently without the control of a higher being, is so irrational that only presumptuous fools (Ps. 14: 1; Isa. 29: 15, 16) or the stubbornly hardened can entertain it, and do violence to their better convictions in order that, continuning in such unbelief they may sin the more unhindered.

II. Of the Holy Scriptures.

Although, as has been said, we apprehend from the things that are created, that there must be a God who in his own being possesses infinite perfections, nevertheless, without a further revelation concerning the nature of His being, His perfection, His ways and His work, His holy will, and (since we have sinned) especially concerning the way and means to become reconciled with God, we would be greatly in darkness, a condition to be seen generally among all heathen people.

Therefore we conceive it an incalculable boon, that God has spoken at sundry times and in divers manners in times past to the fathers and prophets, and in the fullness of time through His only begotten Son as also through his holy apostles (Heb. 1: 1, 2), and that in mercy it has pleased Him to have so much of it recorded as is necessary for us as a rule of faith and of life (Rom. 15: 4; 2 Tim. 3: 15–17).

Under the term Holy Scriptures we understand all those books known as regular or canonical, from the Pentateuch to Revelation. These Scriptures we call holy because they are inspired by God, and written by holy men of God as they were moved by the Holy Spirit (2 Pet. 1: 21). We accept them therefore not as the word of man but of God; as the only infallible and sufficient rule of faith and life to which we owe the highest reverence and obedience.

There are many and weighty arguments upon which this faith of ours rests. Of these we name the following; *a*) The teaching contained in these holy books transcends the law or the light of nature though in no wise contradicting it. *b*) The contents thereof are entirely worthy of God and inspire reverence toward Him. *c*) All that is contained the ein serves to the attainment of holy ends; as to the glory of God, so also to the good of one's neighbor and one's own happiness. *d*) The holy writers were persons of distingulshed piety and uprightness, who neither evidenced credulity nor sought their own glory or justification or temporal advantage in their work, much less could obtain such, but had as their sole object the glory of God and the salvation and peace of their fellowmen. *e*) God convinced them, and us through them, of their divine commission, by means of supernatural works, fulfillment of prophecies, and many other things. Moreover everyone who yields himself in honest obedience and submission to the word of God, finds peace of heart and obtains for himself the assurance of the truth.

(To be Continued.)

a) Drawn up at the instance of the united Mennonite congregations of Hoorn, Holland, by Cornelius Ris about the year 1750, and after thorough examination and revision, formally approved and adopted by a conference of Mennonite congregations held in Amsterdam, 1775. Translated into the German by Carl J. van der Smissen and now into English by the Editor of this paper.

Reminiscences of a Sunday School Missionary.

In the West the Sunday-school Missionary work, carried on by the American Sunday School Union, through the Student Volunteer Movement for Home Mission, was very successful for the last four years. Sixty-nine men from different Colleges and Seminaries, spent their summer vacations during the past year in the interests of the neglected districts of the states of Illinois, Iowa, Wisconsin, Minnesota, North Dakota, Montana, Oregon, Washington, Utah, Kansas, Ohio, Indiana and Michigan.

The work of these students was, first, to go to the most needy and discouraged communities in the fields assigned to them, and there plant a Sunday-school, letting the people decide the kind of schools they wished, if denominational, what denomination, always organising in connection with some church if possible. It is needless to say, however, the large majority were union schools, as the people in these out-of-the-way places are usually made up of so many different church preferences that this is the only plan upon which they can nnite. Second, they organized schools where they had once been maintained hut having become weak and discouraged the work has been given up. Third, to visit and encourage weak and struggling schools. Fourth, to visit the homes of the people, talking and praying with them and leaving them the Word of God, if they are not already supplied, as well as distributing Christian literature. Fifth, to deliver Gospel addresses and assist in getting up county and district conventions.

With satisfaction the writer can look back over the short stay of three and a half months as Sunday-school Missionary of Bremer county, Iowa. Realizing that it was only through the Master's gracious guidance that my labor prospered, to whom be all the honor and praise. Many were the experiences that came to me while in the field, which will be of great value to me in my future life. Often when I called at a house it seemed at first to me as though I was not welcome, but after I was there a while, often, I was as welcome as one of the family, and when I left I was always invited to call on them any time I would come into the neighborhood. These visits afforded me a grand opportunity to get them interested in the Sunday-school Work and to get them to realize their duty towards their fellow-men and most important of all, their duty towards God their only true Master. I also had the privilege of meeting some of the most devoted Christians. To sum it all up, I have made a host of kind and good friends during my first stay in the county. I organized three Sunday-schools, in needy districts, held three district or township conventions, besides aiding at the annual county convention, traveled over 1300 miles, which was made nearly all by bicycle; visited 676 families, visited and aided 23 Sunday-schools, made 22 addresses to schools and delivered three gospel addresses.

No work pays like work for children, and nothing will help to make a safe government like teaching the youth of our country the Word of God. By visiting the families and holding conventions a great opportunity is afforded to gather in those who could not be reached any other way. Thus it opens a way for more active and zealous work for the Master. To fulfill the wishes of the County Sunday School Association and duty toward my Lord, I expect to resume the work this summer, in Bremer county.

M. G. OBERHOLTZER.

Correspondence.

Wadsworth, Ohio.—J. W. Kliewer, of Evanston, Ill., has been given a call by the Wadsworth congregation to fill the vacancy caused by the resignation of N. C. Hirschy, who has accepted the position of president of the Central Mennonite College. Mr. Kliewer will preach his trial sermons Jan. 27, 1901.

The latest organization in our church is a "Boy Choir," which with the assistance of the music committee furnishes very nice music for our Christian Endeavor meetings.

The Christian Endeavor society has elected new officers and is starting out with renewed energy to make the first year of the New Century one to be long remembered.

The Ladies Aid society sent a box of clothing and other useful articles to the Indian Mission for their Christmas present.

The congregation has appointed a committee to raise a cemetery fund to be put on interest and kept for the purpose of keeping the old cemetery on the Diagonal road in order.

The Wadsworth couple, whose wedding is announced elsewhere, are both highly esteemed in this community. The bride, Miss Anna Overholt, now Mrs. Waltz, is the contralto soloist in our church choir.

Berne, Ind.—Through the great kindness and mercy of God we were priveleged with rich blessings in the fields assigned to them, and there plant a Sunday-school, letting the people decide the kind of schools they wished, if denominational, what denomination, always organising in connection with some church if during holidays at Sterling, Ohio, where he administers every two weeks to the spiritual wants of the people. Rev. J. W. Kliewer being with us during his vacation he preached to us on Christmas forenoon. On Christmas evening the entertainment of our Sunday School took place. It was a beautiful evening. A whole hour before the time set, people began to throng into the church so that the church was crowded even in the aisles. The program consisted of music, a recitation, four addresses etc. How the children's faces were beaming with joy, especially when the little lights began to shine. Bro. Kliewer preached for us again the next evening and also on Sunday before New Year. On New Year's eve as had been planned, all the churches here in town held a watch-meeting from 10 to 12 o'clock in the night so as to enter the New Year and the new century watching and praying. At 12 o'clock all the church bells were ringing, as Tennyson says: "Ring out the old, ring in the new." Who could fail to realize the solemnity of the occasion as we entered the threshold of the new century.—On the second of January at our monthly temperance meeting we also were favored with an address by J. W. Kliewer, in which he rendered sufficient proof, first that the drinking trade is a large one and second that the opposition thereto is a very sensible one.—The "week of prayer" from January 6th to January 13, as usual was observed by our church; every day, either in the evening or during the day meetings were held, and on the 13th of January just following the week of prayer, we had communion services. God grant it, that through the administering of such rich blessings we may be enabled to enter upon the great journey into the new year before us, with joy and strength renewed.

Donnellson, Iowa.—On Christmas morning at the regular hour of service after an interesting sermon by our dear old minister Schowalter, the Lord's Supper was partaken of by many. In the afternoon the younger people met and a Christmas tree and the church were decorated to some extent. In the evening the church was crowded and an interesting programme consisting in dialogues, declamations and plenty of singing by the choir, Sunday school and congregation enlivened the occasion as there were ninety-one children that had prepared themselves for the occasion. The programme was arranged to be continued the next morning at 10 o'clock as it would have taken too long for all in the evening. A treat was given to all present. We hope that all said and done was in honor of the Christ child and hope his Spirit may dwell and reign in all hearts In the New Year and new century.—On January 6th, the Sabbath school elected its officers, and on Monday, Jan. 14th, the congregation held its yearly business meeting.—On New Year's day services were held as usual. In the report made that day we noticed that there had been only one death and eleven births in the congregation during the last year.—We wish the editors and all the readers a happy New Year.

A Mennonite Mission at Leidytown.

Bro. A. M. Fretz of the Deep Run and Souderton charges has been holding preaching services every four weeks for about two years in the Leidytown Presbyterian church, in the vicinity of which he has quite a number of members living, with apparent good success and encouragement. A meeting was recently held for the purpose of seeing what can be done in the way of organization for more definite work. The following resolution in substance was offered and passed, which will no doubt give definiteness to the work and encourage it.

Resolved, That this community expresses its desire for, and promises its aid in, the establishing of a Mennonite mission by the Souderton and Deep Run churches, composing the pastoral charge of Allen M. Fretz, at the Leidytown Presbyterian church, for the edification of God's people, the ingathering of souls into the kingdom, and the glorification of God.

In the early days, when the disciples broke bread from house to house, how anxiously they must have scanned their numbers to see what additions had been made by conversion, and what dear forms were absent through persecution! The more active the church, the more interesting the communion service.

Under the Evening Lamp.

Pulpit and Pew.

Let us discuss preachers and their audiences for a little while to-night. We will not call it gossip; gossip is undignified and effeminate: we will call it a study. And, first, as to preachers. What does the ordinary man think of them at the dawn of the Twentieth Century? He thinks some of them preach for money and a few for love. We wonder whether the former is true; we know the latter is. However, he respects anything that goes by the name of "Reverend,"—at least, outwardly. But some of them are a lazy lot. He thinks of the clergy as a learned body, which is true of some, but surely not of others. He thinks ministers ought to be learned, which is open to question. We are quite sure learning spoils some otherwise good preachers. At the same time, some ought to know their Greek Testament better, and a little smattering of Hebrew would not hurt. He believes ministers are not to be classified with ordinary men, and too often puts a sort of halo around their heads. What Wordsworth wrote of Milton would express their sentiment as to the place of a minister:

"His soul was like a star and dwelt apart."

At the same time, he thinks they ought to roll up their sleeves once in a while and cut wood for health's sake and to show that they are "common;" in which notion there is more than a modicum of good sense. Paul labored with his own hands in order to retain the good will of men, prevent misunderstanding and avoid the appearance of evil. The clergy by its becoming too professional, and professing to engage in spiritual labor to the almost entire exclusion of physical or secular labor, have helped the lay people to the conviction that their part is to do secular work to the exclusion of spiritual. If the clergy would come half of the way, perhaps the laity would come the other half.

But though the preachers are the subject of much discussion among non-clerical people, their sermons are subject to more. It would be a treat to hear what each one of an audience of one hnndred had to say about any particular sermon preached. One man would pronounce it scriptural, another unscriptural, one practical, another impracticable; one would admire the substance of it, if only the delivery were better, while another would not want the delivery improved. One man lies low to catch any inadvertent flaw or negligence in the language, and would judge the whole from that standpoint. Another man is offended by an apparent attempt to be elegant or scrupulously correct. One critic finds fault with lack of fluency, another fears fluency too often goes hand in hand with shallowness. One loves an intellectual sermon, salted and peppered with a little science and philosophy, while another is fond of plain, everyday, direct spiritual speech. Some like public and political questions treated in the pulpit, others think these should be entirely absent (the writer's humble opinion). Some like nothing so well as a controversial sermon, and others, again, want their pastors to defend their own peculiar church doctrines upon every possible occasion.

To this jumble of tastes and preferences some lamentable facts owe, partly or wholly, their existence. Almost anybody has been able to get a hearing and an adhering somewhere in the world, even though he preached a "doctrine of devils." "Blind guides" have arisen, and have led their flocks into endless quagmires. Ignorant, uncritical, sectarian people, have made bids for the same quality of preachers and have obtained them. Deluded dreamers of every stripe have conjured up all sorts of gospels and have gained adherents. Some denominations have been created simply by men of magnetic presence with little or no genius for or insight into truth; and when they died, the whole movement died with them.

But we must break off our subject in the middle, and reserve the rest for a later chat. We close with this advice: don't let anything draw you bnt the truth, and educate yourself so that you can distinguish the truth from error. —H. G. A.

No meal does us much good until we get up an appetite for it. Let us cultivate an eager longing for the Lord's Supper.

Missionary.

A Chinese Boy Hero.

A Chinese boy and a little friend of his had been taught in a missionary school. They had learned to sing hymns there, and one day, as they were going along singing, they attracted the notice of a cobbler, who liked their singing so much, and who got so impressed with the truth, that on Sabbath he would clear away his boots and lasts, and a congregation would gather in his shop to hear these two boys sing. A good work was begun in that village. A teacher was sent, and people were saved.

This boy was one day in a boat on a rapid and dangerous river. There was an idol carved in stone on the banks of the river, and the four boatmen were talking about this and saying what a boon this was to shipwrecked sailors, as if they only looked at it they would be saved from drowning. The little lad told them that Jesus alone could save, and that the idol was no use. They argued with him, but to no purpose.

At last they said they would make him worship the idol also. He would not bow down nor worship, so they took hold of his queue, and knocked his head on the boards until his forehead bled. The noble little fellow said, 'You may bend my body, but my soul stands up straight." Then these wicked men said, "If you don't worship we'll drown you." "I will not worship," he said; "every time you say idol, I will say Jesus." They held him over the water—he still was firm—they threw him in. He sank in the stream, and they ran off, cowards that they were. Some friends of the boy saw him thrown in, and when he came up again to the surface they dragged him ashore unconscious. They laid him down and fanned him, and after a while he opened his eyes, and, fearing he was still with those bad men, he said, "You say idol, I say Jesus."

Prejudice Overcome.

In the Harvest Field for July there is a summary of the report of the English Wesleyan Mission in Hyderabad which is very striking. The work is among the outcasts of the Deccan, and the report is marked by the recurrence of the words "toil, and romance, and joy." There are already 5,169 in the Christian community. The environment of the mission is wholly unfavorable the political authority being Moslem, while the religion of the common people is Hindu. The outcasts are crowded down in every way, and the converts are brought out of degradation. Of the nearly 300 baptized during the past year, one was a soothsayer, another a sorcerer, supposed to be possessed of a devil, and a third was a dedicated dancing-girl. The most striking fact brought to view is the changed feeling of The Moslem authorities toward the missionary work. It is marked clearly by three petitions signed by Syed, the Moslem high priest of Medak, the first in 1888, the next in 1898, and the last in 1899 The following is the record:

"1888.—To H. H., the Nizam's Government: Syed the Blessed and the Chiefs of Medak petition that the request of the infidel dogs for a foothold among the company of the faithful in Medak be refused."

"1898.—To H. H., the Nizam's Government: Syed the Blessed and the Chiefs of Medak earnestly request that land be freely given, without tax, to the Padre Sahib and his sisters—the pious and the well born."

"1899.—Syed the Blessed to the Padre Sahib. Medak—Greetings: May it please the Padre Sahib and his sisters to come with all his people, men, women, and children, and dine in Syed the Blessed's new palace banqueting-hall."

Concerning this surprising invitation the report says:

"We must remember that no Hindu and scarcely a Mohammedan in Medak would allow outcasts to pass his threshold; but this man, who hitherto had always opposed us, himself invited the outcast Christian, and welcomed us to a splendid feast, laid out on the beautiful carpet of his new banqueting-hall. Two new plates were set for each person, one piled eight inches high with rice, and the other with prepared meal and eggs. Syed the Blessed saw to our needs, and ere we went away, for the first time, Christians prayed aloud to Christ in the High Priest of Islam's palace, and at his request we sang as we marched away:

"'Onward, Christian soldiers, marching as to war.
With the cross of Jesus going on before.'"

—*The Missionary Herald.*

Christian Experience.

On Appropriation.

AN OPEN LETTER TO A YOUNG FRIEND.

In my recent contact with inquiring souls I have been so much impressed with the failure to appropriate what God so freely offers, that I resolved to write you a letter on the subject. A bishop who took part in the last Keswick Convention told by what simple means he had been led to appropriate the fulness of the Holy Spirit. In catechising the children of a Sunday-school, he said to a little girl, "When Jesus said to His disciples, 'Receive ye the Holy Ghost!' what did they do?" "I suppose, sir," answered the little maiden, "they received Him." "*And I*," said the bishop to himself, "*have not* received Him, but I will do so now"; and there and then he appropriated God's crowning gift.

Seasons for prayer and supplication are fairly numerous, and it has struck me latterly that we need seasons, both privately and publicly, where our begging and beseeching end, and we insult God no longer by entreating Him to give what He longs for us to appropriate, but simply and thankfully *take* what He offers.

"What shall I render unto the Lord," asks the Psalmist, "for all His benefits towards me? I will take the cup of Salvations (the word is in the plural) and call upon the name of the Lord." But how many are hesitating to drink of the brimming cup of Salvations which is put to their lips; as if Christ did not mean to keep His word when He said, "If any man thirst, let him come to Me and drink."

One of the members of my church told only last week how his whole life has been transfigured since he first of all ceased asking for others and began to ask for himself; and secondly, since he ceased to post-date the gift he longed for, and claimed it there and then. Victory and gladness came the moment he said, "Lord, I do this moment receive what Thou dost this moment give."

If the enemy can only persuade you to put into the future tense what God has put into the present, he has achieved his purpose, and robbed you of that which is more to be desired than thousands of gold and silver. There are thousands whose spiritual experience is described by Young,—

"Man never *is*, but always *to be* blessed;"

and nothing is, in my judgment, more necessary than an insistence upon the immediate appropriation of what has been offered and pressed upon our acceptance for years, and which has not been experienced simply because not appropriated.

I have talked with those who have for a long time been seeking the fulness of the Spirit, and I have discovered, on questioning them, that the only thing lacking was the faith that says,—

"I take the blessing from above,
And wonder at Thy boundless love."

You will perhaps remember the testimony of Mr. F. B. Meyer, published some time ago: let me recall its most important point. Away from the noise and excitement of a prolonged prayer-meeting, he said, "O God! if there is any man at this Convention who needs to know the fulness of Thy Spirit, I am the man, but how to get it I don't know." In a moment the answer came, as if spoken by an audible voice, "As you took your pardon from the hands of the crucified Christ, so take your share of the anointing of the Holy Spirit from the hands of the living Christ." Then came an act of appropriation. Taking in a deep draught of mountain air, Mr. Meyer said, "O my God, as I drink in this deep draught of mountain air, I do this moment *claim* my share of the anointing of the Holy Spirit." "That *one act*," says Mr. Meyer, "changed my life." You will not need to be told how abundantly God has honored that claim.

Perhaps you, my dear young friend, need but this one definite act to turn a life that is drab and commonplace into a life of fruitfulness, gladness, and victory. Will you not, even as you read, look up and say; "Lord, Thou dost *offer* me the priceless gift of Thy Holy Spirit, and I *take* what Thou dost offer?" Then, just as you inbreathe the air which sustains and nourishes your physical life, so inbreathe, moment by moment, the breath of God, until you become a chronic believer instead of a chronic doubter.—Yours affectionately, J. GREGORY MANTLE.

Sorrow, not Sadness.

It was said of the late Rev. George Bowen, of Bombay, that no one ever found him *sad*. Feeble in health apparently, advanced in years, living in the lowliest surroundings, with neither wife, nor child, nor friend to share his tiny home, and by his own choice and act deprived of nearly every earthly comfort, this man of God cannot be thought to have found redemption from sadness in his circumstances: it was the achievement of his Saviour's grace. "These things have I spoken unto you, that your joy might be full."

Sorrow and pain certainly lie within the area of Christian experience as fixed by "*the Gospel of the happy God*;" but sadness and "dread melancholy" are in forbidden territory beyond the boundary line. "As sorrowful, yet *always rejoicing:* it was the "always rejoicing" that prevented St. Paul's sorrow from becoming sadness. For, says a high authority, "*sad* indicates a wounded state of heart; feelings of *unmixed pain*." Sadness is sorrow unmixed with the comfort of God—pain, mental or physical, unrelieved by the joy of the Lord. Alone with my grief I am sad; in the companionship of my Lord I cannot be more than sorrowful: and sorrowfulness in His presence bears neither sting nor sword. "Your sorrow shall be turned into joy."—*Out and Out.*

Blessed Assurance.

"For the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isaiah 54: 10.

The very word which commanded the world to be is the foundation of a sinner's hope. He who hung the earth upon nothing—who weighs the hills in scales, and the mountains in a balance—who can measure the ocean in the hollow of his hand, or take up the isles as a very little thing— has spoken the word, and on that word the believer reposes. That is his munition of rocks; he dwells in safety there beyond the reach of woe. Jehovah must change ere the believer be cast off.

And hear how the Almighty Promiser gives assurance upon assurance that the believer is thus safe. What so stable as the mountains? what so abiding as the hills? Yet these are transient and shadowy things, compared with the foundation of a sinner's hope—they may pass away, but the word of the Lord endureth for ever. The kindness of God is thus guaranteed by line upon line. It is a covenant of peace which he has made; and when we take hold of that, joy is sown for the righteous and gladness for the upright in heart. The Lord God is a sun and shield, he will give grace and glory; yea, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, the horn of my salvation, and my higher tower." What, then, need disturb that soul's serenity, or what can endanger its safety? Is it not more than conqueror through him that loved us? Could we learn the lesson of resting simply on the truth of God, unshaken by trials, unmoved by providences, and confiding exclusively in grace, the very God of peace would see his image reflected from our souls again. He would dwell in us, and walk in us, and rank us among his sons and daughters. He might lead us through trial after trial, and the dark valley at the last must be assuredly trod. But if he be there—and we have the assurance that he is with the believing soul—what evil need we fear, or what enemy need trouble us? "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." Isaiah 26: 3.

—W. K. TWEEDIE, D. D.

A Wonderful Banknote.

My God shall supply all your needs according to His riches in glory by Christ Jesus," Phil. 4:19. The banker—My God—Divine relationship. The promise—Shall supply—Sure to pay. The amount—All you need—Spiritual and temporal. The capital—According to His riches—Infinite resources. The bank's headquarters—In glory—Therefore is never robbed, never fails. The cashier—By Christ Jesus, John 14: 14, and 15: 16.

Are you connected with this bank? Have you deposited all in it? 2 Tim 1:12. Have you a running account within it? Like earthly banks this bank supplies its customers with a book of blank cheques. This you will find in Phil 4:6, and the blessed result of doing business here is seen in Phil. 4:7. If not yet a depositor, the blood of Jesus Christ appropriated by faith gives full claim and right to belong to it.

S. C.

In the Harness.

The Secret of Church Growth.

Somehow most churches have come to think that machinery can take the place of men in keeping the membership of a church in a state of healthy and vigorous growth. They have reduced to a science the art of standing at a distance and beckoning to people to come to church and be saved. They have hid Zion arise and put on her beautiful garments, and have fringed the borders thereof with reading rooms, smoking rooms and gymnasiums. They have injected a bit of theatre in the service, and a dash of opera into the music, and then on Sunday morning the preacher has puzzled his brain with the old-time question, "Why is the house of God forsaken?"

What is the trouble? Is it not due to the fact that ministers and members are trusting to machinery instead of men to do the work of soul saving? The problem, "How to reach the masses" was never discussed by Jesus, or the apostles, but it was solved. Jesus did not hire any substitute to do His work.

The apostles never called conventions to discuss the problem of reaching non-church-goers. To their mind there was no problem about a straight line. They reached the masses by reaching the units which make up the lumps. Neither Jesus nor the apostles ever tried to save men in regiments. A good many Christian workers seem to feel that their efforts are a failure if they cannot get a crowd to hear the truth. But the mightiest truths Jesus ever announced were spoken, on each occasion to an audience of one—the marvelous doctrine of the new birth to Nicodemus; the all-important declaration of the resurrection to Martha; the glorious truth of His Messiahship to the woman of Samaria. The disciples acted on the same plan. Andrew went straight to Peter; Peter talked directly to Cornelius; Philip turned the Ethiopian's chariot into an inquiry room; Aquila and Priscilla made up a Bible class of one scholar, Apollos; and Dorcas was content to be a whole sewing society in herself.

To-day there is spiritual stagnation in many churches, due simply to the fact that these churches have abandoned the apostolic method. They are trying to do by proxy what the apostles did by proximity; trying to make the purse do the work of the person. Never in all its history was the church so palatial in architecture, so rainbow-hued in fresco, so splendidly accoutred in mechanical minutiae for bringing non-church-goers in touch with the gospel if they can be touched in that way. The wheels and pulleys and ropes were never so numerous and so well-adjusted in the make-up of church machinery. Everything that human ingenuity can devise has been put in operation to substitute for personal and individual appeal. The minister invents sermon series, and prints his topics in the daily newspaper. He has devised pleasant Sunday afternoons, and happy Sunday evenings, and hilarious Monday nights. He has clouded the air with circulars and rained postal cards into every home, telling of stereopticon lectures, cantatas, and various "midway plaisance" devices; and the recording angel alone knows how much lobster-salad and ice cream has been constructed to create sympathy in the breasts of non-church-goers for the church.

The low degree of spiritual interest in many of our churches may be the direct result of lack of proper instruction on the part of us who are ministers. We have got the people to thinking that the centre of power and of soul-saving is the pulpit, instead of the pew. So that nowadays we hear the pew complaining that the pulpit has lost its power, as the reason why there are so few accessions to the church. But the pulpit never had any power to lose. "Not by might nor by power, but by my spirit, saith the Lord." It was to the Spirit-filled laity that Jesus gave His commission. The seventy that Jesus sent out on a soul-saving cruise were laymen. They received exactly the same instructions as the twelve disciples did, who were also laymen.

But, alas, to-day we find the vast majority of church members taking no more active interest in the purpose of the church than they do in the management of the railway system on which they ride to business, or some concert for which they have bought a ticket. They have hewn the cross of Christ into a rocking chair, and sitting in a church as a life-boat are making no effort to throw out the life lines to those who are perishing. They do not realize that the badge of discipleship in soul-saving; that an idle Christian is a misnomer; that a church justifies its existence only by its living stones, not by its Gothic turrets; and that a church which has a name to live, is really dead except it be a life-saving station, whose every member is in the salvage corps.—REV. DANIEL H. MARTIN, D. D., in the *Intelligencer.*

A Cure for Ennui.

If many of those whose health suffers, not from overstrain but from lack of employment, realized how they could redeem their lives and make them full of interest and joy, they need not go far to find the panacea of their ills. A certain young lady suffering from ennui, happened to read the story of the delight caused by a present of a doll to a poor sick child, and suddenly conceived the idea of spending her over-abundant leisure in dressing dolls, and presenting them personally to ailing children in a slum. From that day on she never suffered from dullness, but found existence a new thing. There are thousands of well-to-do, but miserable people, who would find relief from their worst troubles if they set about undertaking some of the neglected social and spiritual duties of the world. In carrying help and enlightenment to the poor and the destitute, the ignorant and the afflicted, they would soon forget their woes, and would lighten the burden of the many real workers who now toil under too heavy a share of philanthropic and religious work.—*Faithful Witness.*

Our Need of Trial.

Our need of trial and affliction is just as certain as our need of bread. Without them we are often incapable of doing God's best and truest work. Of course, all his work is true and of great importance, yet there are portions that require in their performance the touch of firm, strong hands. Preparation is needed, just as in feats of daring, when strength and bodily endurance are called into action.

Wind and storms develop and strengthen the forest trees before they reach their maturity, and they are thus prepared to do their work, as every other object is, in the great realms of nature.

No one can rise above sorrow until deluged by its dark waters. The earth-stain is washed away by trial, and the soul graces are developed by it. The smile is sweeter and brighter after the face has been drenched with tears, and the soul becomes gentle, tender and loving after the wild storm has swept over it. Some flowers never send out their sweet fragrance until they are trampled to the earth by ruthless feet. The broken harp-string may give the sweetest melody. The feet that walk over little green graves may be the swiftest to go into the places of need and misery. Some ears will not listen to the piteous call for aid until the sweet voices of dear ones have become silent. Many there are in this selfish world that will never help to comfort others until they themselves have grieved over still, white faces, and by the side of broken altars.

The reason is evident; for not until we ourselves feel the heartache do we know how to sympathize with others in affliction. Not until we find out how weak and frail we are, do we look to God for strength. When he gives us strength he opens our blind eyes, and we understand our duty. Yes, we need the trial—the affliction and the heartache.

We need to walk alone in life's silent valley when the shadows hang over it and silent night dews are falling. We need to sometimes stand with loved ones by the side of the chill river and see them step out upon its silent waters. It is well when the sweet flowers that we hold in our hands fade and die. It is well when life's brightest watchfires burn low, for then we look away with our misty eyes to the heavenly hills. Then the shadows clear away and we see clearly. Then our tired hands grow brave and strong, and are able to lift the burden from others—those that are crushed down to earth. Let us be glad because the rough storm breaks upon our pathway, and because we sometimes walk through the furnace fires. God is with us in these trials, and with him standing by us all is well.

MRS. M. A. HOLT.

"I Gave them Myself."

Said a mother to me one day, "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the Gospel; my grown-up daughter a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."—*Selected.*

Origin of the United Brethren Church.

Rev. I. L. Kephart writing for the "Ram's Horn" one of a series of articles on the different denominations, gives the following account of the rise of the United Brethren church: This church had its origin in the closing years of the Eighteenth Century. Its founder was the Rev. Philip William Otterbein, who was born in Dillenburg, Germany, reared and educated in the German Reformed Church, and was sent by his denomination as a missionary to America in 1752.

His zeal and earnest evangelistic methods, eventually became offensive to his brethren, and resulted in his founding, in the city of Baltimore, an independent congregation, and in the erecting of a church house on Conway street, which remains to the present time, and near-by which his remains are interred.

Having found in the Rev. Martin Boehm of the Mennonite Church a man of kindred zeal and spirit, Mr. Otterbein drew him into fellowship with himself and others who were converted under their ministry. These met in a conference held at the home of Peter Kemp, near Frederick, Maryland, in the year 1800, formulated and adopted a creed, organized a church, and elected Otterbein and Boehm Bishops or Superintendents.

From these small beginnings the denomination has grown (slowly during the first half century of its existence) until it now numbers upwards of four thousand organized churches, nearly two thousand itinerant ministers, and about 245,000 communicants.

Look up such whom you know do not attend or belong to any church. Invite them to church, give them a seat, a hymn book and introduce them to the pastor.

Playroom and Nursery.

One of the proudest boys you can see is one that has received a Bible for a Christmas present. I hope all the boys and girls that are reading this have Bibles. But children, Santa Claus never brought any child a Bible. It was God sent it through your parents or whoever gave it to you.

Jesus Christ, when he was five years old was no doubt already learning Bible verses by heart. You can't begin too soon. Learn this one for this month: "I love them that love me, and those that seek me early shall find me." Proverbs 8:17.

A Child's Prayer Answered.

Rev. E. Payson Hammond, the well-known children's evangelist, tells many interesting stories of children's prayers answered. Among other notable instances was one related during his meetings in California by Mr. Elkanah Beard, who was for many years a missionary in India. He knew the child's father and mother in Benares, and belived God answered her prayer.

In that city lay a mother, sick. For months she had not left her bed, and all that she looked forward to was a slow death. Her daughter, eight years old, loved her mother, and was almost brokenhearted. She took the New Testament and read the promises of answer to prayer, and said, "Mother, can Jesus make you well?"

"Yes, my child, but it is not His will."

"Mother, why not? Have you asked Him to heal you?"

"Oh, my child, I'm in such agony I cannot talk to you; go and play."

The child dropped her head sadly, and went under a tree, where she sat and thought and prayed. Suddenly she returned to the bedside of her mother, and kneeling said, "Mamma, I am going to try Jesus once more. He says, 'Ask,' and I am going to ask Him. Now mamma, pray with me."

"O Jesus, dear, good Jesus, I've no happy days since my mamma is sick these three months. She is sick she cannot talk to her little girl. Make my mamma well. She loves you, and her little girl loves you."

Suddenly she sprang to her feet, and clapped her hands, "He will, mamma, He will!" At that very time the lady arose from her bed. She had not moved her limbs for months; but now she was able to go about and attend to her household duties healed and praising God. Her husband met her at the door that day and prayed God to make him worthy of the blessing that had come to his house. The little girl stood by him, exclaiming, "Oh, papa, Jesus did it! Jesus did it!"—*The Manna.*

Marriages.

WALTZ—OVERHOLT.—On December 26, 1900, at Allianee, Ohio, by Rev. J. A. Keller, Claud Waltz and Miss Anna Overholt, both of Wadsworth, Ohio.

KOFFEL—HUNSBERGER.—On December 26, 1900, at the home of the bride's parents, in Sonderton, Pa., by Rev. A. M. Fretz, Frank S. Koffel, of South Hatfield, and Miss Alice Hunsberger.

FANKHAUSER—ZURCHER.—On December 29, 1900, by Rev. A. A. Sommer, N. G. Fankhauser, of Berne, Indiana, and Miss Matilda Zurcher, of Dalton, Ohio.

STIVEL—ROSENBERGER.—On January 26, 1901, at Quakertown, Pa., by A. B. Shelly, Henry H. Stivel and Estella Rosenberger, both of Milford Square, Pa.

GILLIOM—SPRUNGER.—On January 1st, 1901, at Berne, Ind., in church, by Rev. S. F. Sprunger, Edwin Gilliom and Mary A. Sprunger.

BIXLER—OBERLY.—On January 1, 1901, at the Salem church, Dalton Ohio, by Rev. Joel Lehman, John J. Bixler and Miss Sarah Oberly.

COLLINS—ANDREGG.—On January 16, 1901, at Sonderton, Pa., by Rev. A. M. Fretz, James Ramey Collins, of Perkasie, and Margaret Andregg, of Reliance.

ALLEM—HUNSBERGER.—On January 19, 1901, at Sonderton, Pa., by Rev A. M. Fretz, Jacob B. Allem and Sylvania K. Hunsberger, both of Souderton, Pa.

DETWEILER—SIMON.—On January 23, 1901, at Fort Washington, Pa., by Rev. A. M. Fretz, of Souderton, Frank C. Detweiler and Mary E. Simon.

Deaths.

ZEIGLLE.—On December 30, 1900, in Telford, Pa., John Howard O. Zeigler, child of John and Lizzie Zeigler, aged 6 months and 1 day. Interment at Salford Mennonite church on Jan. 6, 1901. Services by A. M. Fretz and Henry Johnson.

ERNEY.—On January 1, 1901, at Steinsburg, Bucks county, Pa., widow Eliza Erney, *nee* Shelly, aged 87 yrs., 5 mos. and 19 days. Interment was made at St. John's Lutheran church, Spinnerstown, on Jan. 7th. Funeral services conducted by O. F. Waage and A. B. Shelly.

BOWMAN.—On January 6, 1901, at Bowmansville, Lanc. Co., Pa, Menno, son of Tobias and Judith Bowman, of consumption, aged 27 years, 3 months, and 7 days. Interment on the 10th at Bowmansville Mennonite meetinghouse. Services conducted at the house by A. Mack, and at the meetinghouse by S. Ott and H. G. Good.

DETWEILER.—On January 7, 1901, near Souderton, Pa., Catharine, widow of the late deacon John D. Detweiler, aged 78 years and 18 days. Interment on the 12th at Hillside cemetery, Souderton. Services by Joseph Detweiler, A. B. Shelly and A. M. Fretz.

HEIMER.—On January 8, 1901, in Schwenksville, Pa., of diabetes, Annie R. Heimer, daughter of Samuel and Annie Heimer, aged 6 yrs., 8 mos. and 5 days. The sad funeral services were conducted by W. S. Gottshall and W. B. Fox, and interment was made in the Schwenksville Mennonite cemetery.

MOYER.—On January 8, 1901, Mrs. David Moyer, of Clarence Centre, Erie county, N. Y., died suddenly with relatives in Buffalo, where she had been visiting since her sister's burial on the 23 ult., aged 68 years, 9 months and 28 days. Sister Moyer was born in Germany, and came to Clarence Centre in 1852, where she has since lived. Leaving two sisters, one brother, (Elder Jacob Hahn, of Virginia), and nine children to mourn their loss; but they mourn not as those who have no hope. On the 11th the remains were laid away in the Clarence Centre cemetery. The services were conducted by Jacob Krehbiel. Text, Matt. 24: 44.

NUSSBAUM.—On January 11, 1901, in Berne, Ind., Katherine, wife of Jacob Nussbaum, *nee* Amstutz, aged 67 years, 1 month and 29 days. Interment was made on the 14, in the M. R. E. cemetery. Funeral service conducted by the pastor, S. F. Sprunger, text Job. 16: 22.

LEHMAN.—On January 11, 1901, near Kidron, Wayne county, Ohio, Elva, daughter of Rev. and Mrs. Joel Lehman, of diphtherial croup at the age of nearly 2 years. Interment on the 12th at Salem cemetery.

BUTTERWECK.—On January 14, 1901, in Pottstown, Pa., Mary Butterweck, widow of John Butterweck, aged 39 years, 11 months and 12 days. Funeral services were conducted at the house of Mahlon Hutt, the evening of January 17th, continued on the 18th at the Lower Skippack Mennonite church, Revs. H. G. Alchach and W. S. Gottshall officiating. Interment at the cemetery adjoining the above church.

KLEINER.—On January 17, 1901, in Wadsworth, Ohio, Jacob Kleiner, aged 87 years, 10 months and 21 days. He was born in Wittenberg, Germany, February 16, 1813, came to America at the age of 26 and made his home in Dauphin county, Pa., where he married Miss Jane Rittenauer. Interment was made in the old Mennonite cemetery. Services by N. C. Hirschy.

DETWEILER.—On January 19, 1901, in Telford, Pa., Edith C., child of William D. and Mary Detweiler, aged 5 months and 28 days. Interment on the 23rd at Sonderton. Services by Abel Horning and A. M. Fretz. Text, Matt. 18: 2.

GEHMAN.—On January 19, 1901, near Morwood, Pa., Daniel H. Gehman, aged 54 years, 4 months and 27 days. Interment on the 24th at Franconia. Services by M. Moyer, J. Clemmer and A. M. Fretz. Text, Psalm 8: 5, Ger.

Contributions.

For Heathen Missions. Received during December.

General Fund.—From West Zion S. S., Moundridge, Kan., $38.00; Bergthal cong., Man., $26.70; Cong. at Bluffton and Pandora, O., $36.73; Cong. at Hillsboro, Kan., $27.20; Bergthal cong., Pawnee Rock, Kan., $10.00; Bethel cong., Kan., $20.50; Deer Creek, Okla., $3.85; Cong. at Meadows, Ill., $10.00; Alexanderwohl cong., Kan., $50.00; Y. P. Society, Dallas, Ore., $2.61; Hoffnungsfeld-Eden cong., Kan., $35.50; Cong. at Marion Junction, S. Dak., $13.07; First Johannisthal cong., Kan., $13.75; Bruderthal cong., Kan., $72.00; Bruderthal S. S., $80.87; Gnadenberg cong., Kan., $25.55; Cong. at Ransom, Kan., $5.00; A friend of Missions, $35.00; S. M. W., St. Louis, Mo., $5.00; First Menn. church, Phila., $26.25; Cong. at Berne, Indiana, Thanksgiving Offering, $238.05; Same cong. again, $65.00; Bluffton and Pandora S. S., $29.25; Cong. at Halstead, Kan., $3.50; S. S. at Christian, Kan., $23.14; Halstead S. S., $8.55; Bethel cong., Minn., $40.00; Hulda Lelsy, $8.00; Collection at a Wedding by Chr. Schowalter, $4.00; Sharon cong., Okla., $4.50; West Swamp cong., Pa., $14.45; West Swamp S. S., $5.87; West Swamp Y. P. S., $9.74; East Swamp cong., $2.39; Quakertown cong., $2.19; Quakertown Y. P. S., $10.00; Saucon cong., $2.65; S. S. at Summerfield, Ill., $18.50; C. Kisser, Dallas, Ore., $10.00; Hoffnungsfeld-Eden S. S., Kan., $14.75; Hoffnungsfeld-Eden cong., Kan., $83.00.

India Fund.—From Frank York, Roanoke, Ill., $2.00; Moundridge, Kan., C. E. Society, $3.00; A friend of Missions, $35.00; Cong. at Halstead, Kan., $3.50; West Zion cong., Moundridge, Kan., $12.30; Newton, Kan., collection at Christmas Festival of S. S., $28.00. Gratefully acknowledged,

Brainerd, Kan. GUSTAV HARDER, Treas.

For Publication.

From J. G. Vogt, Trenton, Ill., $1.50; J. D. Jansen, Hillsboro, Kan., 50c; D. J. Auernheimer, Cantonment, Okla., $5.00; H. Suderman, Newton, Kan., $3.50; I. A. Sommer, thankoffering at close of century, $45.00; John Moser, Bluffton, Onio, $1.00; Mrs. Isaac Leiey, Cleveland, Ohio, $7.00; B. F. Welty, Newton, Kan., $1.50; S. F. Sprunger, Berne, Ind., $10.00; I. A. Sommer on entering the new century, $75.00; St. John's S. S., Pandora, O., $25.00.

Gratefully acknowledged,

Berne, Ind. MENN. BOOK CONCERN.

For the Mennonite Home, Frederick, Pa.

Reported by the Steward, July—Dec.

From Mr. and Mrs. Leister, lot blackberries, red-beets and peaches; Mrs. I. W. Stetler, lot tomatoes, red-beets and apricots, lot of pears, 1 head cabbage, 1½ bus. turnips and 4 qts. mince meat, lot Christmas presents; Mr. and Mrs. Fitzgerald, one watermelon; Benj. Bertolet, lot of pears, grapes, and apples; Mrs. Bonsall, 2 lbs. cracker dust, 1 doz. bone dishes, carpet for one room; Joseph Wile, two watermelons, 6 pumpkins, 1 sausage, 1 pot scrapple, dish pudding, lot of beef; John B. Bechtel, 2 bus. corn, 2 bus. oats, 1 ham; Mrs. Frank Leister, 1 sausage, 1 pot scrapple.

Flatland congregation.—Cash $10.50; 75 head cabbage, 5 bus. potatoes, kitchen table, 2 shoats, 2 lbs. coffee, 4 qts. cranberries, 4 lbs. butter, 2 waiters, 2 bags corn, 4 chickens, 100 lbs. flour, 1 bu. sweet potatoes.

J. H. Shelly, three cans corn, 3 cans peas, 2 lbs. coffee, 2 cakes chocolate; D. S. Berky, 4 lbs. rice; Frank Dieterly, 2 cans corn, 2 cans peas, 2 lbs. coffee, 2 pck. buckwheat, 1 pck. pan cake flour, 2 pck. butter jam, 2 cans tomatoes; Mrs. Mary H. Fellman, $1.

Redemption.

An eight page tract setting forth in clear language God's plan of redemption with its various phases of justification, regeneration, and sanctification. Any one desiring this tract for distribution among believers as well as among the unconverted, can obtain it in any quantities by applying to A. S. Shelly, Bally, Pa. They will be sent postpaid at the rate of 10c a hundred.

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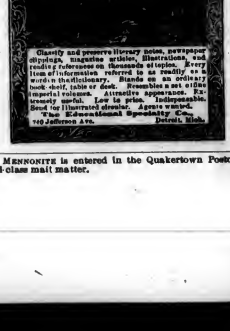
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The MENNONITE is entered in the Quakertown Postoffice as second-class mail matter.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVI. No. 6. Quakertown, Pa., March, 1901. Whole No. 186.

Items of News and Comment.

The congregation at Canton, O., is being supplied temporarily by the brethren, A. A. Sommer and N. C. Hirschy preaching there alternately.

The Mennonite Aid Society of Mountain Lake, Minn. reported at the second annual meeting on Jan. 7, a membership of 165. One death only has occurred since the organization.

Rev. M. S. Moyer's address hereafter is Deer Creek, Oklahoma. May his labors there be richly blessed. A glance at our last page will show that the little congregation to whom Bro. Moyer will minister, is in the ranks of active mission workers.

H. D. Penner's preparatory school at Hillsboro, Kan. has an increased attendance of upwards of forty students. Bro. Penner is doing a good work for the young people of that section. His school is a good feeder for Bethel College.

Bethel College recently received a bequest of $300 from Mr. and Mrs. Kramer, late of Halstead, Kan. Mr. J. E. Ruth of Kingfisher, Oklahoma, presented to the college museum a mammoth tooth, a fossil remains of some pre-historic animal. The fossil was found while digging for a foundation.

The first Mennonite congregation in India was organized last November at Dhamtari, by Rev. J. A. Ressler. The membership including the mission workers numbered thirteen. On December 23d twenty-five boys and eighteen girls were baptized, mostly orphan children under the care of the mission.

On his return journey from the meeting of the Publication Board, Rev. N. B. Grubb made a stop at Bluffton, O., over Sunday, Feb 3. In the afternoon he preached at the St. John's church near Pandora and in the evening in Bluffton. A visit to the new school was naturally a part of his program here.

At the annual meeting of the Alexanderwohl congregation, Kansas, Elder Peter Balzer reported a membership of 781. Fourteen members of the congregation had during the year joined with others in the organization of a new congregation at Lehigh. Twenty-six had been received by baptism and six by letter.

J. C. Mohl, pastor at Goshen, Ind., at the instance of the Home Mission Board of the General Conference started out to visit a number of congregations in northern, Ill. including Meadows, Flanagan, Washington, Pekin, South Danvers, North Danvers, Connerville, Whitecak and Gibson City. His work was interrupted through sickness in his family.

The latest reports from our different mission stations in Oklahoma are of an encouraging nature. Upon nearly all our stations new converts have been baptized and added to the already existing Indian churches during the past year. A brief review of our work during the past year will accompany the April number of the MENNONITE.

The proposed constitution and by-laws for a Mennonite Hospital and Old People's Home at Mountain Lake, Minn. provides for the spiritual care of the inmates through the ministers of the local Mennonite congregations. The charges for admission and treatment shall be calculated according to the actual cost; but a fund shall be created for the support of such as have no means to pay.

The brethren P. A. Penner and J. F. Kreeker, with their wives, arrived safely at Bombay, India, on Sunday, December 9th, 1900. They at once proceeded to the Mennonite Mission at Dhamtari, where they were very kindly received and from whence they are looking around for a field for their future labor in the service of the Lord. Brother Kreeker writes, that they have begun the study of the Hindii language which does not seem to be very difficult to learn.

A Revised Course of Study.

The Educational Committee of the Eastern Conference has adopted a revision of its course of study, the first part of which is herewith presented. In preparing this course the committee has three classes of persons in view. 1. Candidates for ordination; 2. Persons desiring privately to prepare for the ministry; and 3. Sunday-school teachers and workers in the church.

1. According to a resolution passed at the last session of the Eastern District Conference candidates for ordination by conference must pass a satisfactory examination before the Educational Committee. The complete course as it will be laid out will form a basis for that examination.

2. Persons wishing to prepare themselves privately for the ministry in the Eastern District Conference are recommended to follow this course. Those wishing to begin the study should inform the committee without delay so that they can be directed and assisted in their work by the committee.

3. The course for Sunday-school teachers and workers in the church will embrace only this first part. Persons coming under this class are not expected to prepare essays and should devote two years in completing the course.

It is recognized that when individuals undertake to follow a line of study the work they can do is limited by the time at their disposal. For this reason the work laid out is arranged into parts and no stated time is fixed for its completion. The committee, however, believes that, under ordinary circumstance, it is possible to finish each part in a year.

At some later time the remaining two parts of the course will be published. It is proposed to distribute the complete course, printed in pamphlet form, in the near future.

Theological Course.—First Period.

The student will be examined from the following.

I. "HELPS TO THE STUDY OF THE BIBLE."

Particular attention will be given to the chapters on—

1. Canon of Scripture.
2. Language of the Old and New Testaments.
3. Authenticity of the Bible.
4. Integrity of the Text.
5. Ancient Versions of Scripture.
6. English Versions of Scripture.
7. The Witness of the Modern Discovery to the Truth of the Old Testament.
8. Ethnology of the Jews and Surrounding Nations.
9. Historical Sketch of the period between The Old and New Testament.
10. Palestine, its inhabitants, Physical Geography, Customes, etc.
11. Jewish Sects and Parties.

"Helps to the Study of the Bible" are appended to the Oxford Edition of the Bible. They can also be bought separately in editions of various sizes and bindings costing from 40cts to $1.50.

II. "KEYS TO THE WORD"

by A. T. Pierson, D. D. Committee will insist upon a thorough knowledge of this book. Can be bought in any book store. Price 50 cents.

III. "HOW TO STUDY THE ENGLISH BIBLE"

by Cannon R. B. Griddlestone, published by Fleming Revell Company in present day primer series. Price 40 cents.

IV. "MENNONITE CATECHISM"

General Conference. Published by Mennonite Book Concern. Price 20c.

V. "LIFE OF CHRIST"

(a) Student should arrange a chronological life of Christ from the Gospel.

(b) Point out most important Messianic prophecies from the Old Testament.

Stalker is suggested as a text book on the Life of Christ. Published by American Tract Society. Price 75 cents.

VI. "LIFE OF ST. PAUL."

Stalker suggested. American Tract Society. Price 75 cents.

VII. "CHRISTIAN EVIDENCES."

Manual by Geo. Park Fisher, D. D. Chas. Scribner's Sons. Price 75 cents.

VIII. THREE ESSYS

on subjects covered by this first period.

(a) The Composition and Rhetoric will be considered in marking these Essays.

(b) Committee expects student to hand in Essays at intervals of about four months during the year.

A Common Error.

Many people have an idea that to be a Christian means to be saved at some future time from the damnation of hell. This would mean that Christ's salvation will only effect our entrance into heaven. But we must not forget that we are saved *from sin* not only from hell. A person may be very grateful to God for convalescence from some sickness but there would be even more cause for gratitude if that person had been spared from sickness. Physicians are working to keep people well as well as to cure them when sick, but the former is preferable by far. God not only wants us to recover from sickness of soul but to keep us from getting sick. Religion is not an escape when an explosion occurs but it is a safety valve which prevents the explosion. It is not a fire escape but a sure preventive of fire. It is not a life-saver when wrecked at sea but a true Pilot which steers the soul safely into port on the other side. Therefore we are to be saved now. "Christ said "Blessed are the pure in heart," not blessed shall they be. This common error of the conception of religion has been the cause of much delay in many a person to become a Christian. W. S. G.

If we meet any one who is willing to contribute the "woman's mite" to the cause of Christ we should no more think of passing it by unnoticed than Christ did. Recently the writer had this happy experience. On the occasion of a pastoral visit to one of his members the woman was so grateful that she gave him every cent she had in her possession, and when he protested she insisted. She gave more than the rich, and yet her contribution was less than two score pennies. We find such sacrificing hearts still but only once in a long while.

Pastor Peaceful's study had now become a correspondence bureau. About a week after his note of advice to Kathryn Jones, two letters lay on his desk, one from that estimable lady, and one from our old friend, Rosa. Miss Jones' lines will first occupy our attention.

"*Reverend Sir,*

The advice you give me is just what I have received from some others, but Dr. Acker and Dr. Kerr have said on the pulpit that dancing is a graceful and wholesome recreation, only it must be done moderately and decently. This seems to me to be about right. And if it is good for one's health, I should think God would approve of it. And does not the Bible command us to rejoice with those that rejoice? And dancing is one of the commonest ways in which people enjoy themselves. When I am through dancing, I can come home and read my Bible and say my prayers, and I feel refreshed and have to think how pleasant God has made the world. But I may be in the wrong. I am asking God every day to reveal to me whether I am.

But I beg pardon for asking what you mean by your P. S. Why should I not know the Lord when I have prayed since I was a little girl?

Thanking you for your kind words and promising to let you know if God makes me change my mind, I am Yours most gratefully,

KATHRYN JONES."

Pastor Peaceful laughed. "There's worldly-mindedness and formalism for you. She has made up her mind what to believe, and the advice of others only gives her a chance to exploit her own views. She has a conscience, but it's like a mole, without eyes. Her religion seems to be bound up in the Litany. If the pipe organ and the stained windows and the images of the 'saints' and the droning voice of the vested rector succeed in making her feel solemn for half an hour, she has all the religion she wants for a week. It's a sentiment. Between times, she must not be 'Puritanic.' Prayer and Bible-reading are a matter of duty and must be kept up to prevent the rudiment of a conscience from waking up and crying too loudly. But God help me not to judge harshly! Poor girl! She too has a soul for which Christ died."

Then he turned to Rosa's letter.

"*Dear Uncle,*

I saw the note you addressed to Miss Jones, and my natural instinct was to laugh out loud, and I would have done so had my anxiety for her soul not been so great. Your curtness disappointed her. She said so. With all respect for your good wishes and good judgment, she complained that she didn't get any light anyway. Any boy could have written like that, she thought. Argument was what she wanted—good, sound reasoning. But I believe your words have impressed her. God help me to re-inforce your counsels with my testimonies to the truth in the power of the Holy Spirit! That some sort of ferment is going on in her heart of hearts I doubt not. I believe that your letters to me on spiritual subjects have set her to thinking. I suggest that you send me your sermons week by week. They helped me and may help her. I am praying for her and am giving her points on reading the Bible. ROSA."

So Rosa worked and prayed, and the Pastor continued to keep track of their mutual friend. Affairs were suddenly brought to a crisis a few months after—an event which though not supernatural was none the less as miraculous as the deliverance of Peter from prison.

When a man begins to wrangle, his sight becomes self-centred, he has lost the vision of truth. He is fighting for self-supremacy, and to gain it he will betray the very truth under whose banner he professes to serve.—*I. K. Jowett.*

The Bible and Its Teachings.

The Truth Just as it is.

A truth, perverted ever so slightly, is a falsehood. It is of great importance to be accurate in ones conception of the truth in any line. A lawyer must know the exact wording of the law even to the seemingly insignificant punctuation mark. Unless he does this he is not a safe adviser nor a good advocate. The pharmacist needs to be minutely accurate following the prescription in composing medicine. If this is so in the common things of life how much more is accuracy a necessary quality in dealing with the eternal truths of divine revelation. And yet how slipshod we often are in accepting and teaching of things for Bible truths! Dr. W. A. Mason in his treatise on "The Satan of Scripture" takes occasion to speak of the matter in this wise:

"The tendency to pervert the truth is one of the oldest and most common facts of human history. A disposition to misstate, to exaggerate, to caricature is, and has ever been, so common as to be met with in almost everything that man has ever written or said. It is the rarest thing to find even a teacher or preacher who quotes the Bible correctly. It is common to hear things purporting to be from the Bible, that are not in it at all. Some of the hoariest statements of religious belief are entirely contrary to the Bible. The mention of one is sufficient here: The Apostle's creed is almost universally accepted as the very embodiment of Divine truth; and yet the first sentence—"I believe in God the Father Almighty, Maker of heaven and earth"—has no sanction in the Word of God. There is not a line in the Bible setting forth the Father as the Creator, but there are numerous passages telling of the Son as having made all things. One of the most familiar subjects thought of in Christendom is angels. People who claim to know little of Christ or the Gospel, have very settled views of angels. A large proportion of people think they are disembodied spirits. The writer never saw an effort at the picture of an angel that did not clothe it with the form of a women or baby. Yet the Bible never presents an angel in human shape, otherwise than in the form of a man.

"So Satan has been caricatured and misrepresented till almost every lineament of the Scriptural Satan has been effaced. In the man of straw that Ingersoll spent his life in attacking, a prominent mark was his caricature of Satan. The Satan of Scripture and the Devil of common belief or superstition are not the same person. The Satan of the Bible is one of the most awfully august characters presented to the view of man. The Devil of Christendom is a myth. There is, in other words, no such being as the commonly accepted Devil."

For the Mennonite.

By the Law is the Knowledge of Sin.

An exceedingly searching series of expositions on the Ten Commandments by G. Campbell Morgan contributed to the *Record of Christian Work* came to a close in the February number of that periodical. His closing remarks on the tenth commandment are worth treasuring up:

"Surely this last word of the Decalogue must bring every soul who honestly faces it into the place of conviction of sin, and to a sense of utter helplessness It may be we have passed through all the fore-going commandments with some measure of self-respect still left us, with some consciousness that we have not greatly sinned; but who at the last can stand in the light of this quick and powerful word, and claim to be guiltless? It was Paul who after thirty years of Christian experience, reviewing his old life as a Hebrew of the Hebrews could say 'as touching the law, a Pharisee—as touching the righteousness which is in the law, found blameless'—who yet had to say that when he faced this, last word, 'Thou shalt not covet,' became conscious that sin wrought in him 'all manner of coveting;' and he found that the commandment which was unto life, was in him unto death. Very few of us dare look back upon the past and say even in the light of the earlier commandments conditioning the externals of life, that we have been 'blameless.' Not one of us dare say we have not desired forbidden things.

"We close the study of the Decalogue with a confession of our hopelessness. In it we have found the law of life, but not life. We are undone. It may be possible for us so to live as to escape the detection of our fellow-men, but when God speaks to us in the secret stillness of the inner chamber of our being, the arresting word, 'Thou shalt not covet;' and when Jesus adds to that His words of exposition, every one that 'looketh * * * * hath * * * * already in his heart' we bow our heads in the dust and say, 'We also have sinned and come short of the glory of God.' Thus the commandments bring us into the light of divine requirement, and draw from us the confession of guilt, and leave us waiting for the Deliverer. The commandments without the cross form our sentence of death."

For the "Mennonite."

Christ's "Cup."

Dr. C. I. Scofield's interpretation of Christ's agony in Gethsemane will certainly stimulate deep thought in the reader:

1. We may certainly say that our Lord was not shrinking from the physical agonies of the cross, intense as these would surely be. Thousands upon thousands of his poor followers have gone joyfully to crucifixion, have prayed with transfigured faces as the stones were crushing their bodies, have sung hymns out of the flames. To suppose that this kingliest, manliest of all men, the captain of our salvation, shrank from the nails is to belittle him.

2. We may surely say that He began, in the Garden as never before in His incarnation, to feel the unimaginable anguish of His coming spiritual death for man's sin, that is, His separation from the Father while bearing our shame and guilt, (Ps. 22: 1; Matt. 27: 46; Isa. 53: 10; 2 Cor. 5: 21.).

3. But this does not, cannot, exhaust the evident meaning of the words and actions of our adorable Lord in Gethsemane. Indeed, it is scarcely conceivable that in any stress of agony He should have prayed to be delivered from the cross. It had been before him from eternity. In his incarnation He had seen it as the end of his pathway. He spoke of it with deep joy—the joy of the vision of the redeemed. He was "straitened till it be accomplished," and when it came "for the joy set before him, He despised the shame," (Heb. 13: 2).

How, then, shall we account for the physical manifestations and for the words of surprise and amazement at what came upon Him in Gethsemane?

He had said before leaving the upper room, "The prince of this world cometh." One more terrible struggle with Satan remained to Him. But it is the prince of this world who had "the power of death," (Heb. 2: 14). What, then, if the adversary should put forth his utmost endeavors there in the Garden to inflict physical death upon "the man Christ Jesus?" That, remember, would have been the defeat of redemption, for both type and prophecy required sacrifice—and that by crucifixion—to accomplish redemption. Put this suggestion by the side of our precious Lord's *words*, His *actions*. He said, "My soul is exceeding sorrowful *even unto death.*" He "began to be sore amazed." By what? The thought of the Cross? Surely not; the cross was always in his thoughts. He "kneeled down" (Luke) but in kneeling His strength so went that He "fell down," "fell on his face" (Matthew and Mark). And then he prayed. About what? Surely about that which was so amazing Him—so bringing Him even unto death."

And in this view we have something beyond hypothesis, something beyond suggestion—we have Scripture. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, *unto him that was able to save him from death*, AND WAS HEARD, in that he feared," etc. (Heb. 5: 7.)

There was no other event in our Lord's life save Gethsemane of which that could be written. He certainly was not saved from the death of the cross, nor did He desire to be, but He as certainly was saved from physical death in the Garden, and *that* was the "cup" from which He prayed to be delivered and from which He *was* delivered.

Dr. Trumbull in a recent number of the Sunday School Times comes to the same conclusion.

tian faith for Mohammedanism, many of these being women who escape worse treatment than death by these means. The United States is the only country at present showing a firm attitude towards the Sultan.

Heroes of Missions.

There is no more glorious page in all the history of noble achievement than is furnished by the annals of missionary heroism. Through all the ages there have never been wanting those who were willing to endure any privation, any hardship, any torture, or even death itself, if only they might thus be able to turn human souls to righteousness and direct them to Him who alone is able to save. The close of the Nineteenth Century has been hallowed by the heroic sacrifice of many who have sought to pierce the great darkness of China with the light of the gospel. Many of those who have yielded their lives for the Master's sake, and for the sake of the heathen for whom he died, were young people, whose memory and example will ever be an inspiration to coming generations.

An Indian's Testimony.

When the editor was teaching in the Seminary at Halstead, Kan., and during the last year had charge of the Indian boys and girls of the mission school, he had the satisfaction of helping to plant the seeds of the Gospel in the hearts of those young people, who like their parents and ancestors for generations, knew nothing of the Savior or of God as a Father. That some of this seed-sowing and the subsequent work was not in vain, the letter given below shows The writer of the letter was one of the youngest boys then in our school. As he states, he remained there for some time after, and his conversion which followwas evidently not a shallow affair. But the trials that these young Christians have to endure in the midst of their yet heathen surroundings when they get back to their people, are not easily understood by us who have always lived in Christian communities and been brought up in Christian families. Let our sympathies and our prayers as well as our continued efforts go not only to teach and convert but also to strengthen and sustain those who are thus plucked as a brand out of the burning.

The letter was received already last fall and though it was answered, Bro. Sweesy has not written again since, and he may not be in Darlington any more, though no doubt any thing addressed to him there will reach him. This is his letter with but a few grammatical changes.

Darlington, Oklahoma.

A. S. SHELLY, Oct. 1900.

Dear Friend,—To-night a thought came to mind that I must write a few lines to you, and will try express myself to you my dear friends. Long time I was at Halstead school, went to school for several years, and was baptized in the Mennonite church, and became a Christian. And yet today I am Christian, not forget my Father in Heaven, and will not forget him, because He is a good father. To be reconciled to adverse circumstances and unpleasant surroundings is no small task. With men this is impossible. I know that with God's help we can find contentment even in prison, and learn to look upon our adversities as a stepping stone to a higher sphere. I have found it true that all things without Christ cannot give satisfaction, that the world has to offer.

Dear friends of Mennonites, I ask you to help me and also my people. I pray you help us out of darkness, for we do not know a way to go, we cannot see a road.

Please send me your Mennonite paper every month, because they are interesting to read.

I am sincerely yours in Christian love and faith.

FRANK R. SWEESY.

Being born, the first time or the second time, is clearly not a duty to be performed by ourselves. No man can "born" himself. Turning to God, submitting himself to God—that *is* a duty. Being made a new man, being spiritually renewed, being given a clearer sight—that is a blessing from above. Turning, trusting—that is man's part. Renewing, regenerating—that is God's part. If we will do our part, God can be relied on to do his part. To doubt this is wrong and unjustifiable.—*S. S. Times.*

natures as well, should we not cry a halt and attempt at a reformation along these lines. From the pen of the late H. L. Hastings, of Boston, I have as near as I can recollect the following words concerning the apple, one of God's choicest fruits, which left a deep impression on my mind. After speaking of the great value of the apple as an article of diet he said,—How wrong to feed it to the hog, a filthy offensive scavenger, forbidden to the children of Israel as an article of food, and kill and eat it, thus putting corruption into the human body; or selling the apple to the distiller to convert it into liquid damnation, then drink it, thus burning out the physical and mental tissues of the being to say nothing of the spiritual harm. The writer would be very glad to have the readers of THE MENNONITE take up this question and write their impressions for the benefit of all. Prof. Hart writes among other things as follows:

"I am of the opinion that nothings tends more to weaken the brain and render it liable to become unbalanced than lack of suitable nourishment. The brain can no more act with vigor without suitable nourishment than can a watch keep time without being wound up, and if properly wound up it requires no further stimulant to make it go correctly, If, as Savarin says, 'the destiny of nations depends on their food,' then the destiny, whether a healthy, long life, or insanity and suicide, of every unit of the United States depends on how he or she is fed.

"If the breed so much depends upon food, why should not every person capable of normal thought seek to procure such food as best sustains his or her normality. Brain starvation, through the lack of suitable and nerve nourishment in our daily food, is the sole cause of the craving for stimulants to supply, as they do, artificially and improperly, what nature has provided in a natural form, in the skin of the grape, which contains the best part of the wine, in the skins of all fruits and vegetables, and if not in the skins of cereals, how comes it that stimulating properties are extracted from them—as the inner kernel, the starch, is devoid of anything other than a heat-giver?

"It is generally admitted that prevention is better than cure, but unfortunately the human family of the present day lacks that sense which was once so prevalent among our ancestors, thanks to the normal food they partook of), as to be called common, so that hundreds of millions of dollars are spent for curatives, correctives and ameliorative agencies, including the useless endeavors to arrest intemperance, while so-called food, such as bread, crackers and pie, is provided wholesale, regardless of its real nutrition."

Missionary.

Writing Letters to Missionaries.

A missionary in South Africa writes: "A matter small possibly yet still of importance in the Master's service, is the regular correspondence with the worker in the field. The letter need not be long but it can be regular. 'How great a matter a little fire kindleth.' A short message of loving interest not requiring always a reply in return, sent from a heart in closest touch with the Heavenly Lord! How can a man take such fire into his bosom and not be warmed? Even in the foreign field betimes the fire burns low."

More Atrocities in Armenia.

The Christian (London) says: When the silence that has succeeded to the publicity of the Armenian atrocities is broken, it is to reveal a state of things that is ominous of future trouble in the East. A letter from Bitlis, tells us plainly that to the horrors of massacre have succeeded the slow agony of pitiless, commercial, social, and religious oppression. The Kurds are once more in evidence. Detachments of mounted troops scour the village districts ostensibly to collect taxes, but really to subsist on the population, and to help themselves to all they can get. Agriculturists in straits for money are forced to mortgage their farms at an exorbitant rate, which means that presently they lose them altogether. Forced labor is demanded to build mosques, post offices, and public buildings, materials as well being occasionally demanded from the Christian natives. The conditions are so hard that many are abjuring the Chris-

But if all this is true (and evidently it is) we would like to know why Jesus added to his despairing cry the words, "Nevertheless not my will, but thine be done." Was it because Jesus thought his own desire to escape physical death might not be the Father's will?

Interesting Biblical Data.

Matthew wrote his Gospel for Jews, Mark for Romans, Luke for Greeks and John for all believers.

Superscriptions on crosses proclaimed the guilt of the crucified. They were in black letters set against a background of gypsum.

The "Rose of Sharon" is supposed to be our crocus, the "Lilies of the Field" a red anemone, and the priestly "hyssop" our mignonette.

Five essentials the early Christians insisted on: 1. Baptism. 2. The Lord's Supper. 3. Worship. 4. Apostolic Doctrine. 5. Fellowship.

The "early rains" of Scripture fell in the Fall, the "latter rains" in early Spring. Famine was often caused by the failure of the "latter rains."

The 2nd and 95th Psalms, though headed by no superscription as David's, were nevertheless written by David according to Acts 4: 25, and Hebrews 4: 7.

It is now believed on good grounds that the innocent children in Bethlehem ordered to be massacred by Herod, numbered hardly more than twenty.

Four main offerings on Jewish alters are mentioned in the Old Testament: Burnt offerings, which signified consecration to God; sin offerings, which signified expiation, atonement for sin; meat and drink offerings, which denoted fellowship; and the morning and evening incense, which typified worship. The first two found their perfect fulfillment in Christ; the last two set forth the privileges and vocation of God's children in the power of the Holy Spirit.

Gathered Manna.

When the heart listens, the ears hear.—*Forward.*

Blessed are they that mourn and mend.—*Cuyler.*

Little men do work for which great men get credit. —*Common People.*

The Church is an anvil that has worn out many hammers.—*Old Saying.*

The Lamb's book of life is the only correct register of believers.—*Unknown.*

There is a great difference between working for Christ and letting Christ work in us.—*Forward.*

Theologies are well in their place, but repentance and love must come before all other experiences.—*Beecher.*

The Importance of Proper Food.

BY A. M. FRETZ.

A very sensible and timely article from the pen of so good an authority as Prof. Herbert W. Hart, Founder of the Science of Diatetics though not written expressly for a religious periodical like THE MENNONITE, I think deserves space in its columns and the serious perusal of its readers. When we think of the alarming facts to which the Prof. calls our attention, and observe on every hand the increasing ailments and general degeneracy of the human body, I think we should seek after a better knowledge as to what is proper nourishment for the building up and sustaining of these temples in which the Holy Ghost dwells and through which God is to be glorified.

I believe it wrong to corrupt and destroy God's graciously given grains and fruits, and use these destroyed substances and with the aid of, perhaps, even forbidden meats, and narcotics vainly try to build up a being, thinking these latter things are needed to give blood and sinew and stimulus, while the fact is they create an abnormal heat burning out vigor and mind and strength. When we know these things and see all about us the dire result of disregard for God's law written not only in his word but in our very

The Mennonite.

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QUAKERTOWN, PA., MARCH. 1901.

Editorial.

We again ask the children to read the "Playroom and Nursery" column on the last page. Three letters by our juvenile readers appear fresh and bright in this number. Parents, if your children don't know of their existence, make them aware of it.

The Methodist Episcopal church is said to have resolved to add a million converts to its roll this year. The desire to do so is ideal enough, but was it prompted by the Spirit? There is danger in such a tremendous undertaking—the danger of annexing your millions by force, of gaining your point of fair means or foul. Better do the duty that lies nearest you and leave the rest to God.

Grown folks pity little babies that cannot express even their few and simple wants but by a cry. It is the beauty of instinctive motherhood that it is able to divine the meaning of these inarticulate yearnings and to satisfy them. We all, as "babes in Christ," have this daily experience that our most earnest prayers are but "groanings that cannot be uttered." But if real soul-necessity provoke these outbursts, a loving Father, with His great heart, His willing ear open to the cry of the needy, understands what we mean and gives us more abundantly than we expected.

The investigation of the practice of hazing at West Point has revealed a most revolting condition of things among the students of that institution. Such practices of utterly selfish domineering and bestial cruelty as is described in the official report of the congressional investigating committee, are all that anyone should need to convince him of the depravity of human nature. A former student speaking of his own experience said,—"If the first year at West Point does not kill a fellow it will make a man of him." If this means the kind of man who will seek to get even by inflicting similar cruel treatment upon others, we are certainly of the opinion that the fewer there are made the better.

Two facts that recently appeared in the daily newspapers give food for much serious reflection. One is that the members of the royal family of England occupy among the most prominent positions in the Masonic fraternity. The Prince of Wales on taking the throne resigned his position as head Master of Masons in England in favor of another member of the family. The other is that the chief executive of our own country seems to be likewise well up (or down as we should say) in this same institution of secretism and covert paganism. On January 24th a representative of the California commandry Knights Templar (an advanced degree of Masonry) presented to Mr. McKinley as a brother Templar an invitation, brought in on a gold plate, to attand a stated assembly of the Commandery in May.

The direct results of Mrs. Nation's eccentric work among the illegal liquor joints in Kansas, are not wholly bad nor wholly good. One of the good results is that it has roused the people, the better thinking people, from their lethargy and seeming indifference as to the open and almost unrestrained violation of the law. On February 10th, three thousand of the better class of citizens of Topeka held a mass meeting and decided that the law must be enforced and the joints must close. The evil results flow quite naturally from her method of proceedure which after all must be called "lawless." Such work, however justified it may seem to be by the aggravated evil against which it is directed, inevitably encourages a habitual resort to mob rule with all its dreaded consequences It does not augur well for the future that the cases where people feel justified to take the law into their own hands are rapidly increasing in number and frequency. We may well ask the question, What are we coming to?

Correspondence.

Aurora, Neb.—Once more the pen is taken up to let our friends in "The Mennonite" know that we are still at work.

Through the kindness and mercy of God we have been greatly blessed and strengthened by a ten day's visit from brother W. W. Miller, of Pulaski, Iowa.

During his stay we had twelve meetings. Much encouragement was received by such sermons as,—"Christian Contentment," 1 Timothy 6: 6; "Grace Growing," 2 Peter 3: 18: "Paul's Ideal Christian," Romans 1: 16. Not only were the older Christians comforted and uplifted but nine of the young people decided that there was no better way than "to serve the Lord." These were received into the church by baptism on the last evening. Altogether this was an event long to be remembered by the Lord's people at Aurora.

On January 6th the Sunday-school was reorganized, new officers and teachers being elected. With our first Sunday's text, "She hath done what she could," as a motto we "go forth to conquer" in this New Year with renewed zeal and energy.

By one who was there,

Feb. 8, 1901. LOUISE M. HOCHSTETTLER.

Beatrice, Neb.—We are being favored here just now for a few days by a short visit from Bro. Henry Epp, his wife and child, from Henderson, Nebraska. Last Sunday morning he preached to a large gathering at our church, west of Beatric, taking his text from Matt. 20: 1-16, Christ's Parable of an householder going out to hire laborers into his vineyard. He likened this unto God's Call to join the kingdom of heaven, at the different stages of life.

After the morning sermon deacon Henry Penner read a letter from missionary Petter, of Cantonment, addressed to the church at Beatrice, relative to the gifts sent by our church to the mission, and the very gratifying successes taking place there, when within the last few years twenty souls have been converted and received into the church of the living God.

Bro. Epp visited our Sunday-school in town in the afternoon, led in prayer, and at the close addressed a few words of love and cheer to teachers and scholars alike. In the evening he preached again in town from Luke 15: 11-22, to a very attentive and appreciative audience.

Bro. Jacob Claassen's babyboy, little Gerhard, died Saturday last, after a very complicated and protracted sickness of several weeks. He had been sick ever since Bro. Claassen's visit to Newton to attend Rev. Peter Claassen's funeral, when he was called home by telegram. The funeral is to take place to-morrow.

The writer has had the pleasure last week at Omaha, Nebraska, where business called him, to visit our four young brethren at present staying there, and to spend a very pleasant time with them. Elder Gerhard Penner's two sons, Henry and Louis, are studying medicine there at the medical college. Bro. Gerhard Penner is taking a conrse at the Commercial school, and Bro. Wm. Penner is working with a private family. Elder Penner expects to take a trip to California soon, being called there by the brethren settled near Pasa Robles, formerly belonging to his pastorate.

Feb. 18, 1901.

San Dimas, Cal.—The last Sunday of last month, church was held at H. G. Ledig's. Rev. Voth had an interesting sermon. We had quite a nice little gathering. There were several young men recently from the east with us. On the last Sunday in December communion services were held at Mr. Harms'. We wish the congregation was larger so we could have church every Sunday. We could have a larger congregation and could meet oftener if we were not scattered so far apart.

We are looking to a visit from Rev. H. Bachman, who visited us last spring. He will visit San Luis Abispo and come here the latter part of this month.

—HELEN REES.

Noble, Iowa.—The Lord has blessed the people of Iowa with the nicest winter on record, but many of the people have been suffering with la-grippe.

Rev. Miller, of Pulaski, has visited the Wayland church since our last writing. It was shortly after Christmas.

Bro. Page, who has been in India for several years, will lecture at the Noble and Wayland churches on the 21st and 22nd of February.

February 18th Bro. Stuckey, our pastor, will go to Bluffton, Ohio, as they have a meeting of the trustees of the Bluffton college on the 19th.

Berne Ind.—On January 30th and 31st the Publication Board of the General Conference had a meeting at this place. Owing to sickness, however only four of the members could be present.

On the evening of January 30th our temperance society celebrated its 15th anniversary at which occasion J. vonSteen from Nebraska read a very good essay in which he held forth, that the drinking evil is a great one and that the temperance movement is one very much needed. Rev. N. B. Grubb, from Philadelphia, spoke in the English language, calling our attention to the evil custom of the so called "treating." He also remarked of the power which the ladies have in their hands with which they are enabled to influence the opposite sex in the cause of temperance. Rev. W. H. Ewert, from Kansas, especially emphasized the necessity of an independent Christianity for our young people in the cause of temperance.

We were sorry that the brethren could not stay with us for the anniversary of the Ladies' Mission Society the next evening. At this meeting our minister, S. F. Sprnnger, gave an address in which he showed that we *must*, and how we *can* invite Jesus to such occasions, if they shall prove a blessing. Besides this the program consisted of a recitation, an exercise given by thirteen young ladies and a number of songs. All seemed to enjoy the blessings of the meetings.

—SARAH C. SPRUNGER

Geary, Oklahoma.—Dear Brethren! Here we are a month and a half in the new year, and how little have we been able to do in our Master's cause during this time. Only two Sunday's could we meet in regular session, our work being interrupted by compulsion. Small-pox found their way to our town, so all public meetings were forbidden, day schools closed, and quarantine drawn where necessary. This condition still prevails and we know not how soon we shall be allowed to resume our work. During our visits to Kansas and Nebraska the brethren (Missionaries: Horsch, Kliewer and Linscheid, were so kind to occupy our pulpit. Our kindest thanks to them and may God bless their work.

On January 24th Bro. O. P. Ruth and Sister Abbie Ringelman, were married. The ceremony was performed at the home of the pastor, only the nearest relatives being present. A very pleasant evening was spent. May God's choicest blessings be theirs through life!

One of the encouraging features for a Pastor is, to know that he has the good-will of his people. We are thankful to God, to know that the efforts of His humble servant here, are appreciated and daily are we assured of this fact, when we see the beautiful book case that found its way to our home, while we were on our trip. May we all be filled with greater zeal to do our Master's bidding, and may our hearts be fully consecrated to the cause that we have espoused; yes, let us first "seek the kingdom of God and its righteousness."

Jack Frost has finally claimed his right, and since yesterday, our Sunny Sonthland, is clothed in white. Shall our hearts be despondent when we see mother-earth in her shroud? No, for it is God who said. "winter and summer, seedtime and harvest," these shall not cease, and so it is *He*, who is at this time again supplying the beautiful green that underlies the white, that it may bring forth bountifully the full corn at time of harvest.

We hear of La Grippe from all sources. Oklahoma, the beautiful, does not remain untouched, yet we are thankful to say that we have been gently dealt with.

Wishing our mutual cause, unbounded blessings, through the year. We remain fraternally yours.

—J. S. KREHBIEL.

Mennonite Articles of Faith.

[CONTINUED.]

III. Of God's Being and Perfections.

Taught by the above-named Holy Scriptures, we believe there is an only God (Deut. 6: 4; 1 Cor. 8: 4–6), a being wholly perfect (Matt. 5: 48). a spirit (John 4: 24), self-existent (Ps. 90: 2), unchangeable (Jas. 1: 17; Ps. 102: 28), everywhere present (Jer. 23: 23,24; Ps. 139: 7–10), all-sufficient (Acts. 17: 25), and altogether perfect in His attributes, viz., holy (1 Pet. 1: 16; Lev. 11: 44), righteous (Ps. 11: 7), omnipotent (Gen. 17: 1), omniscient (Ps. 139: 1–18), all-wise (Isa. 40: 28; Ps. 104: 24), merciful (Jas. 5: 11), gracious, long suffering, of great goodness and truth (Ex. 34: 6; Ps. 145: 8), in a word, God is love (1 John 4: 16), the source of life (Ps. 36: 16; Jer. 2: 13), and author of all good (Jas. 1: 17; Ps. 102: 28), the creator and preserver of all things, visible and invisible (Col. 1: 16, 17), worthy to be reverenced, loved, and glorified by all his creatures.

IV. Of the Holy Trinity.

This one God (Deut. 6: 4), is more definitely revealed in Holy Scripture (John 1: 18) and distinguished as Father, Son, and Holy Spirit (John 14: 16, 17; Isa. 48: 16; Matt. 3: 16,17; 1 Cor. 12: 4–6) yet with the added declaration that these three are one.

The Father is presented to us as the author (John 5: 26; 17: 5–6) and source of all things (1 Cor. 8: 6), of whom in an inscrutable manner the Son is begotten (Ps. 2: 7–8) from eternity (John 1: 1–2), before all creatures (Col. 1: 15–16).

The Son is the Father's eternal word and wisdom (John 1: 1; 1 Cor. 1: 24; Col. 2: 3), through whom all things are (Col. 1: 15–16), the effulgence of the Father's glory and the very image of his being (Heb. 1: 2–3).

The Holy Spirit belongs, as a divine entity, to the essence of God. He is as well the Spirit of the Father (Matt. 10: 20) as of the Son (Gal. 4: 6; Rom. 8: 9), who proceeds from the Father and from the Son (John 15: 26) as the mighty worker of all divine and spiritual things (Phil. 1: 19).

We set forth that these three are not divided or seperated from one another, but united and one (John 10: 30) in essence as well as in will and operation; seeing that the names, attributes, and works, as also the same divine consequence, are predicated of the Father, the Son, and the Holy Spirit; and the Savior so explicitly commands to baptize in the name of the Father, the Son, and the Holy Spirit; as also every believer has need of the grace, love, and communion of the same (2 Cor 13: 14); for which reason also like honor and service belongs to them (See of the Son Luke 24: 52; John 5: 23; 14: 23-24; Phil. 2: 10–11; Rev. 5: 12. Of the Holy Spirit Eph. 4: 30; 1 Cor. 3: 16).

V. Of the Creation of All Things and of Man in Particular.

We believe that this eternal God—Father, Son and Holy Spirit—is the omnipotent creator of heaven and earth, who in the beginning (Gen. 1: 1), in six days (Ex. 20: 11), made the heavens with all their host (Neh. 9: 6), the stars the holy angels and celestial spirits, as also the earth and the seas with all that is found in and on the same, and lastly on the sixth day, man who is the masterpiece of all God's works upon earth (Gen. 1: 26—27). Man's body is indeed made of the earth (Gen. 2: 7; 3: 19), but his spirit is by the breath, or a direct powerful working, of the Almighty (Job 33: 4) and is therefore immaterial and undying (Matt. 10: 28).

Man being thus, especially after the spirit, of such exalted and divine offspring (Acts 17: 28), he is created likewise unto a noble end, viz., to know God, to love him, and to glorify him (Rom. 1: 19—21) which is the essence of all true godliness (John 17: 3; Jer. 9: 23—24).

Further, God gave Adam a wife for his help (Gen. 2: 18), built of one of his ribs (Gen. 2: 22) that there should be between them the closest union and the most intimate love (Gen. 2: 23, 24). Out of her all mankind have sprung (Acts 17: 26).

VI. Of God as Preserver and Ruler.

We believe that God in his supreme wisdom, power, righteousness and goodness, provides for (Acts 17: 25; Ps. 145: 15), directs (Job 37: 1—13; Gen. 50: 20), and governs (Ps. 103: 19; Pa. 104; Ps. 147) all things that he has made, so that nothing takes place (Lam. 3: 37), however insignificant it may seem, without this divine providence and control; as Jesus also plainly taught that no sparrow falls to the earth without the will of our heavenly Father (Luke 12: 6, 7; Matt. 10: 29). Yet we must here carefully distinguish between what God works directly (Jas. 1: 16, 17; 2 Cor. 3: 5; Phil. 2: 13) and what he permits and overrules (Gen. 31: 7; Isa. 10: 5—15) according to the nature of things and in consonance with his divine perfection. (It is of the highest importance to note this distinction, wherefore James says, "Do not err." God does not bring about the evil of sin, but permits, yet limits and overrules it). Above all do we believe in God's control, protection and direction exercised with solicitous care (Zech. 2: 8) and in minute detail (Matt. 10: 30; 1 Tim. 4: 10) over them that fear him (Ps. 33: 18; 34: 7, 9, 10, 15, 17), love him (Rom. 8: 28), and obey him (John 15: 10).

VII. Of the Condition of Man before the Fall.

Concerning the condition of man before the fall we believe that God made man upright (Eccl. 7: 29) and good (Gen. 1: 31), in his image and after his likeness (Gen. 1: 25; 5: 1); in which holy and good condition our first parents were glorious and happy creatures, endowed and adorned with exalted wisdom, pure affections and impulses, and with a free will whereby they could (under God's permission) accept without compulsion, or of their own accord reject, what was presented to them, whether it be the counsel and will of God (Gen. 2: 16-17) or the conset and will of the evil one (Gen. 3: 4-5), as the issue demonstrated. To prove this, God laid upon them a certain duty (namely, first of all the law of nature written in their hearts, Rom. 2; 14, 15; wherefore God could ask Cain, Gen. 4: 7, "Is it not thus?"—Luther's translation), and made, as it were, a covenant with them (Hos. 6: 7).

As long as this good condition lasted, they doubtless enjoyed a perfect and intimate converse with God (Gen. 3: 8) in childlike love and reverence, which, had they continued therein, could have issued only in a pure blessedness for soul and body in all eternity.

VIII. Of the Fall of Man and its Consequences.

We believe that our first parents, Adam and Eve, remained not in this blessed condition but allowed themselves to be led astray through the crafty deceit of the serpent, the devil, or satan (Gen. 3: 1-5; Rev. 20: 2; John 8: 44) who with his angels had before fallen away from God and been cast out. Our parents fell in that they, against their conscience, transgressed the plain command of God and ate of the tree (Gen. 3: 1-8) of which God had forbidden them to eat under pain of death (Gen. 2: 16-17).

Through this one disobedience sin with all its sad consequences came into the world. We acknowledge the far-reaching effects of this in every relation, first of all, however, for our first parents (Rom. 5: 12-21). Through it they fell from their innocence and were filled with shame; in the place of their filial reverence and open-heartedness came fear and pangs of conscience (Gen. 3: 1-8); in place of the unrestrained and intimate converse with God, a condition of antipathy and estrangement from him (John 3: 20), yea, the wrath and severity of the holy and righteous creator (Eph. 2: 3). Besides the peace with God they lost also the peace with their created surroundings, they must pass under the sentence of death, were driven from the garden of Eden, the way to the tree of life was closed for them (Gen. 3: 24), the earth itself was cursed on their account, and they were doomed to much pain and hard work (Gen. 3: 16-19).

All this misery and wretchedness passed as a natural heritage upon all their posterity (1 Cor. 15: 21,22), for how should bring bring forth seed different from themselves (Job 14: 4; John 3: 6), or how could they transmit prerogatives which they themselves had lost? Therefore we believe that they and all their posterity in, through, and with them, have become subject to physical (Rom. 5: 14; 1 Cor. 15: 21–22), spiritual (Eph. 4: 18; Jas. 1: 15; Rom. 7: 13), and eternal death (Rom. 6: 23), and utterly unable to be saved therefrom either by their own efforts (Rom. 3: 23; Jer. 13: 23) or through any creature (Ps. 49: 7, 8). In this miserable condition they would therefore have to remain forever if God had not come to them in his mercy (Ezek. 16: 5, 6).

Under the Evening Lamp.

Pulpit and Pew.

A good many people's religion nowadays is built upon the minster instead of Christ. If they like the minister, they go to church; if not they stay at home. In either case, the poor man is in a quandary. The consciousness of popularity so often acts, or reacts, like a good dinner on a good liver- it puts him at pence with all the world, gives him rosy views of life, and his after—dinner philosophy is,

"since I am happy, all is good"

A popular preacher is hardly ever a John the Baptist. Flattery dulls the edge of his Gospel weapon. But let us suppose him able to withstand its siren charms, and stroking the hair of his friends against the grain what would be the upshot? He would be hated as he was loved before—that is, by those people whose religion is centered on the preacher. As little is the lot of the unpopular preacher to be envied. His natural discouragement acts as a damper on his enthusiasm, and though he still preaches the truth, it is robbed of its glow and its vigor, and there is nothing left to keep the crowd—the crowd, understand, whose creed is, "I believe in a minister to my taste, and in nobody or nothing else."

A good many more people, perhaps, exalt church-going to a merit, adding it to the list of their good works. Even if they sleep all through the service, remembering nothing save the "Dearly Beloved," and the "Amen," they close the church-door behind them feeling "pious" and congratulating themselves on having done their "duty." (What a sweet experience it is, by the way, to throw off that nightmare, Duty, once in a while.) Not that church-going is here-by to be depreciated or discouraged; but when it becomes a cure-all for the ailments of the soul or a drug that merely deadens the nerves without restoring the system, virtue becomes a vice.

But faults and follies are not confined to the pew. The pulpit has a liberal allowance of them. The worst of them all is the professional habit and the chronic insincerity it breeds. In other words, as your shrewd skeptic has often said, "Preachers don't believe half they preach." We would not make our sentence quite so sweeping, but would say this much: "Some preachers don't believe half they preach." They do it because it's their business to unreel so many yards or rods of discourse every Sunday morning. If inspiration comes to their aid, all well and good; if not, they must shift without it. If the Spirit opens the mouth, heavenly wisdom and heavenly power bless the hearers; if not, the pump of wordly wisdom must be primed. There is a great temptation to make the truppings of rhetoric cover the emaciated nakedness of commonplace. If he has no fruit to give his people, he offers them flowers. He fervently hopes his sermon is God-inspired. He is not sure of it. It's quite a daring thing to say, "I'm going to preach one or two sermons every week for fifty years." To the pertinent question, "Are you sure you will always have something to say," few would be bold enough to make answer, "If I don't always have something, I can get something." Yet in practice, the question if often thus answered.

When the day of final settlement comes, some people's accounts will not agree with the Lord's. The reason for that is His estimates are different from theirs.

If you expect to shine as a light in the world you must stand close by the olive tree of Christ, so that by constant communication He may be able to fill you with His Grace.

A bee will not remain for any length of time on a flower that does not contain honey, and a Christian has no appetite for wicked places, associations, &c., he will linger only where he can taste the sweets of heavenly roses.

Christian Experience.

Seeing Jesus.

A little girl, as she lay dying, looked up into the face of her mother, who was standing at her bedside, and said, "Mother, I cannot see you very well; it is growing dark." Then she closed her weary eyes, and there was silence for a brief space. Presently she opened them again. There was a great light in their heavenly blue, while a celestial smile illumined her pallid countenance, as she added, "But I can see Jesus!" And so with us as we toil along, though the way be dark and lonely, and our eyes heavy with weeping, yet we may still "see Jesus," who is our sun and shield, and a very present help in every time of trouble and distress.—*Union Gospel News.*

The Sick-chamber a Temple.

I can say with truth that many a sick-bed has been to me as a house of worship, and many a sick-chamber as a holy temple. As I lay in silence and inquired of the Lord, "What dost thou say?" I obtained an answer and always such a one as showed that, however terrible his frowns, there was a loving heart concealed behind. Usually it was some vain imagination, some high thought, which the heavenly husbandman had in his eye, and so I was enabled to hold a secret colloquy with him, and my soul was at peace. In truth, a sick-bed is generally the place where the blessing of the Christian faith becomes specially manifest. While in the heart of a child of the world, sickness breeds obstinacy, pride and discontent, and so eventually, when it has passed away, leaves no fruit, the contrary happens with the child of God. In his hours of languishing, the mysteries of God's love and the unsearchable depths of his wisdom are properly disclosed. Such a silent sick-room sets a man once more loose from the world and its attachments, and from all courtship of human favor and human praise, and sends him back into life with a new and single eye.

Alas! I am conscious to myself how suddenly and deceitfully self-love can creep back into a heart which has been sanctified by faith; therefore it is that I fervently pray, 'Keep me in safety, O Lord, and let not my last state be worse than my first. Behold I myself impiore of thee to humble me."—*Prof. A. Tholuck.*

Christ's Legacy to the Church.

Matthew Henry says "that when Christ died He left a will, in which He bequeathed His soul to His Father, his body to Joseph of Arimathea, His clothes fell to the soldiers, His mother He gave to John, but to His disciples, who had left all for Him, He left not silver and gold, but something that was infinitely better—His peace." "My peace I give unto you." Elsewhere this peace is described as the peace of God, because He is its source and origin. It is the peace which Christ had with the Father from the beginning, the peace in the heart of the Eternal, the stillness of eternity entering the spirit, causing a waveless, breathless calm. It lies not in the emotions, nor in the absence of the emotions. It is a peace not springing up in the course of nature, but handed down from heaven, and implanted in the believing soul.

Nothing for a moment broke the serenity of Christ's life on earth. Tempest and tumult met Him everywhere, until outwardly His life was one of the most troubled that was ever lived. But the inner life was a sea of glass. The highest tranquility, serenity, and peace of mind were always there. It was at the very time when the bloodhounds were dogging Him in the streets of Jerusalem, that He turned to His disciples and offered them, as a last legacy, "My peace." If the meagreness of human language fails to convey to a blind man the vastness of that ocean which lies in the hollow of the Creator's hand, how much more is its poverty seen when it attempts to set forth, in an inexperienced soul, all that is meant by God's perfect peace.

All Christians have peace *with* God, but this peace *of* God transcends every mind, every attempt of the strongest intellect, to realise its qualities and to describe it. Like the love of Christ, it "passeth knowledge," or, as the apostle says in writing to the Philippians, it "exceeds all understanding." Drummond describes it as "the perfect poise of the soul; the absolute adjustment of the inward man to the stress of outward things; the preparedness against every emergency; the external calm of an invulnerable faith; the repose of a heart set deep in God."

It is the deep tranquility of a soul resting wholly upon God in contrast with the unrest and anxiety engendered by a self-centred and worldly spirit. Jesus called it "My peace" in contrast with the hollowness of what the world calls peace. The world's peace is determined by ontward things, and is as changeable as external conditions. But the peace of God changes not. It is not fitful and transient, but an abiding and ever-increasing reality. Ecstatic joy fluctuates like the waves of the sea, but peace flows on without interruption, like a river flowing and full.

"Like a river glorious
Is God's perfect peace,
Over all victorious,
In its bright increase;

Perfect—yet it floweth
Fuller every day;
Perfect—yet it groweth
Deeper all the way."

When Christ Comes.

At the meeting of the Hereford C. E. Society on Sunday evening Feb. 10th, the subject for the evening being "If Christ Should Come To-morrow," the following paper was read on the topic,—What effect Christ's immediate coming would have on the "children of the night" and on the "children of the day," based on 1 Thess. 5: 1-8:

In the 13th chapter of Matthew we find Christ sitting by the seaside teaching on parables, and then he tells the parable of the sower. He says: "The Kingdom of Heaven is likened unto a man, which sowed good seed in his fields. But while men slept his enemy came and sowed tares amongst the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, 'Sir, didst not thou sow good seed in thy field? from whence then hath it tares?' He said unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, go, gather ye together first the tares, and bind them in bundles to burn them.'" Ah! the children of darkness know very well that some time, some day, if not before, at the end of life will come their punishment, how they tremble, and shiver, for they fear death.

Let us take Belshazzar, how vividly the Bible pictures the scene of his feast when the hand-writing on the wall appeared, on the same night, just a few hours previous, to the time he was slain.

Belshazzar was a mere youth of fourteen or sixteen, and rash, giddy, and wild in his uncontrolled power, he made a great feast to a thousand of his nobles; and to enrich the splendor of his feast, (a feast to the idols) took the sacred goblets and dishes of gold that Nebuchadnezzar had brought from the temple at Jernsalem. In the young monarch's cheek a wild fire glowed, and wine awoke his daring mood. Sitting on his lofty jeweled throne, drinking, as it were, over the very pit of hell, suddenly, in the midst of the revelries, the king saw:

"A dark and bodiless hand,
Gliding in shadowy, slow, gigantic blackness,
The yelling laughter was hushed, and all
Was still as death in the royal hall.

And see! and see! on the white wall high
The form of a hand went slowly by,
And wrote, and wrote, on the broad wall white
Letters of fire, and vanished in night.

A sudden light illumed the pillared hall!
No lamp, no earthly fire could pour such beams
From sun or comet no such splendor streams.
See—when in flame, yet dazzling, strong and clear—
That hand doth trace its words of fear,
'Mene, mene, tekel, upharsin.'"

"Mene"—God hath numbered thy kingdom and finished it; "Tekel"—Thou art weighed and found wanting; "Peres" or "Upharsin"—Thy kingdom is divided and given to the Medes and Persians. The flush of youth faded from his cheek, his thoughts troubled him, his knees smote one against another, as he stood arrested by that awful sight, and with a terrible cry he ordered his wise men and sooth-sayers to translate it. Daniel, that man of God, was the only one that could, or had courage to translate it, and "That same night was Belshazzar, king of the Chaldeans, slain, and Darius, the Mede, took the kingdom."

This is but one picture of how the children of the night are effected by Christ's immediate coming. Go into the saloons, those dens of vice, the gambling houses, aye, into the respectable houses and homes all over our broad land and announce to the inmates that Christ is coming: how the wine glass will fall from the drinker's hand, his face grow pale, his knees smite under him, for to him the thought is not of glad welcoming but he knows that he goes with the chaff, he will be burnt. The gambler will think with terrible horror of the cheating, the cunning ways he once thought wisdom, and yearn, oh! yearn, that he had but listened to the pleadings of the wife he loved, but loved less than his cards and dice, and he knows that Christ, the righteous Judge, will send him into outer darkness while she will be taken into bliss. The miser will scatter his gold, throw it from him with horror, curse himself for buying his soul's damnation with it. He knows he has hidden his talents from his Lord, kept them to himself and that his Lord will say to him, "Thou wicked and slothful servant, thou shalt be cast into outer darkness where there is weeping and gnashing of teeth." Oh! with what fear, with what trembling, with what terrible remorse would the children of night meet Christ if he should come to-morrow.

But the children of the day how would they meet Christ should he come to-morrow. Paul says in the fifth chapter of 1 Thess. "But ye, brethren, are not of the darkness that that day should overtake you as a thief. Therefore let us not sleep as do others, but let us watch and be sober. Let us who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet, the hope of salvation." No fright, no trembling amongst the children of the day. The day of His coming will not come on them as a thief, they have been watching and praying for His coming, they are prepared with the breast-plate of faith and love, and a helmet of salvation. Though Christ said the tares would be burned, the same Christ said, "But gather the wheat into my barn," and they know His coming will be the glad day when they can see Him face to face. Now they see through a glass darkly, but then shall they know even as they are known. It will be a happy day for them. They lay aside their cares and troubles, their sorrows and afflictions, and with a glad cry they welcome Him whose "everlasting arms" have been under them always, whose words of cheer have ever been with them through life's thorny path. And how happy they are to know that He, the one they have loved through life, will really come again—come again, and, as He has said, "take them unto Himself." Sheldon's "Robert Hardy's Seven Days", gives us the effect Christ's coming had on Robert Hardy. Hardy had a vision or dream that in seven days from then, at the mid-night hour of the seventh day he must die. How he lived those seven days, how he tried to make right all the wrongs he had done; he was a Christian, but had made many mistakes. He did not die, it was merely a dream, but the lesson it taught him made him a better man. After that he lived his life so that he could welcome Christ gladly any day. So Christ's coming does not steal in on His children. They have been "Watching and praying, lest at a time when ye wist not, the Lord cometh."

Victor Hugo in his beautiful poem, "LaConscience," says—

"I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.

The ghosts of forgotten actions
Came flocking before my sight,
And things that I thought were dead things
Were alive with a terrible might;

The vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that silently solemn place."

Washington Allston spent more than twelve years attempting to paint the scene of Belshazzar's feast, then left it unfinished. He could not portray, even with his great genius, the look of despair on the doomed king's face, that man brought face to face with the retributive judgment of God, written by a mysterious hand from another world. What art can portray it in a human face? and what art can portray the look of joy, the joy of a pure soul filled with a full measure of that Spirit from above, when that soul knows that Christ, the Christ that has saved him from hell and damnation, brought him, through His love, from deep sin and despair to the beautiful light of His salvation, died for Him, and now, now, to-morrow is coming again. Ah! Washington Allston could well have spent a life time trying to portray a face lit up with such joy, but he would have failed; it is beyond the painter's brush, beyond the tongue and pen of man to portray. It is a joy, a peace, "that passeth all understanding."

"There is a time we know not when,
A point we know not where,
That marks the destiny of men
To glory or despair."

Mene, mene, tekel upharsin.
Weighed, weighed, numbered, wanting, but cleansed in His blood; weighed, weighed, numbered, wanting, but not cleansed; which shall it be for you and for me?

ELSIE M. BECHTEL.

Christian Activity.

Socializing the Church.

As the social tendency of the congregation is becoming more marked every year, and new inventions are being added, it is vain to urge a return to the simplicity of the past, when a congregation was a body of people who met to worship God and to study His will and to do good works; but it may be worth while to point out certain drawbacks in the new development.

For one thing, if congregations are to become "universal providers," or "department stores," another kind of minister will be needed. For this kind of institution a teacher to expound the Bible after a thorough and edifying fashion, or a pastor to watch over and train the character of his people, is hardly needed, and certainly he would not be much appreciated.

The chief demanded is a sharp little man, with the gifts of an impresario, a commercial traveller, and an auctioneer combined, with the slightest flavor of a peripatetic evangelist. Instead of a study lined with books of grave divinity and classical literature, let him have an office with pigeon-holes for his programmes, circulars, and endless correspondence, and cupboards for huge books with cuttings from newspapers, and reports of other organizations, and a telephone ever tingling, and a set of handbooks, "How to Make a Sermon in Thirty Minutes," "Splinters of Ice and Scraps of Coral"; or, One Thousand Racy Anecdotes from the Mission Field." "The Secrets of a Happy Social," and such like practical works for the modern minister.

Here sits an alert, vivacious, inventive manager, with his female stenographer at a side table, turning over one huge book to discover who is next in order of time for visitation, and another for details of families, or hastily examining filed speeches of public men on some subject to be taken on Sunday, or telegraphing to some writer who has made a hit, asking him to lecture next course. From morning till night he toils, telephoning, telegraphing, dictating, compiling, hurrying around, conducting "socials," "bright evenings," giving "talks," holding receptions, an unwearied, adroit, persevering man.

No one can help admiring this industry and versatility, and, let it be added without grudge, honesty of intention, but if he is to be to any large extent the type of the minister of the future, then he will supersede and exclude a better man. There are men with every becoming gift of learning, and insight, and devotion, and charity who are absolutely incapable of "running" a church on modern lines. They could guide a soul in spiritual peril, but they have no talent for amusing young people; they can declare the Everlasting Gospel of the Divine Sacrifice, but they have no turn for machinery; they can expound the principles of righteousness which lie at the foundation of life, but they refuse to meddle with a recent strike of motor-men.

If congregations give such men to understand that they are out of date, and that they prefer others of lighter calibre, who can "step lively," then the pulpit will be given over to managers, and the ancient and august office of the holy ministry will in large provinces of the Church come to an end.

As regards the gain of the new departure, is it certain that the socializing of the Church after this gingerbread fashion will make her creed and life attractive? If it come to be a competition between the amusements of the Church (or her feasts) and the amusements of the world (and its feasts), is there any sane person who thinks that the Church can win? If the gay, clever world understands anything, it is how to amuse: the power and glory of the Church has been to inspire, to comfort, to save. Are there any entertainments, with few exceptions, either more frivolous and silly, or more dreary and wearisome than the social efforts of the average congregation? Like Cæsar, the world offers her magnificent shows; the Church, like Christ, ought to present the victorious Cross.

Why should the Church leave her high place and come down into the arena, where she will lose her strength and be put to shame? Do men come to church for petty pleasures fit only for children, or for the satisfaction of their soul and the confirmation of their faith? Would Christianity have begun to exist if the apostles had been "pleasing preachers" and "bright men," and had given themselves to "socials" and "sales" and "talks"? The only "social" they had was abolished because it had become a disgrace, and St. Paul was so faithful a preacher that his people humbled themselves beneath his discipline.

The Church triumphed by her faith, her holiness, her sympathy, her courage, and by these high virtues she must stand in this age also. She is the witness to immortality, the spiritual home of souls, the servant of the poor, the protector of the friendless; but if she sinks into a place of second-rate entertainments or a cheap business concern, then it were better that her history should close, for without her spiritual visions and austere ideals the Church were not worth preserving.—*Ian Maclaren.*

The Gospel on Wheels.

One of the most effective modes of evangelism adopted within recent years is the use of Gospel cars, especially in the more thinly populated parts of the west and northwest. A writer in the *Chicago Tribune* gives the following description of the cars used and of the work in which they are used:

"They are made after the pattern of an ordinary railroad-car, only on a larger scale, and are provided with sufficient space to seat one hundred people comfortably, and to give room for the church organ and pulpit, besides providing for living quarters for the missionary and his family. They travel from town to town, staying five or six weeks in each place. It is rare that they are not the forerunners of a permanent church home and the basis of the religious and social sentiment of the places visited by them. There are now eight of the railroad chapel cars traveling in the Western States and in the pineries and woods of nothern Wisconsin and Minnesota. They are all made of the best material and workmanship. They are eighty feet long from end to end, having a seventy-foot body. This space is divided into a fifty-foot chapel, with seats provided for one hundred people. At one end twenty feet of the length of the car is set apart for the use of the evangelist and his family. They are never allowed to get out of repair, but are sent to the shop to receive a coat of paint and varnish whenever needed. They are fitted with six-wheel trucks and air-brakes. The cost of the cars is $7,000 each. The railroad companies have become interested in the movement, and the cars are hauled from place to place free of charge. The first car that was built was given the name of 'Evangel.' Other names that have been provided are 'Glad Tidings,' 'Messenger of Peace,' or they have been named in the order of their erection, as chapel car No. 3.

"The work was first started nine years ago. No record has been kept of the number of miles that have been traveled by these cars, but some of the statistics of the results of the work done are obtainable. Through the work of the chapel cars 70 churches have been organized, 54 meeting-houses have been secured, 55 pastors have been provided with permanent locations, 135 Sunday-schools have been organized, and 965 baptisms—immersions after the manner of the Baptist faith—have been administered. No less than 7,500 persons have professed conversion as a result of the meetings that have been held in connection with the cars.

"The mining-camps of Colorado, the logging-camps of Wisconsin and Minnesota, and the frontier towns of nearly all of the Western States have received visits from the chapel car. They usually occur before any effort has been made looking toward the organization of a church. The visit of the car frequently creates as much interest as the coming of a circus. . . . .

"Besides doing pioneer work some of the cars do considerable special work among the employees in the railroad yards through which they pass. At division points, terminals, and in the shops of the railroads a great work has been done in this way, aided and sanctioned by the officials of the railroad."

Are Some Ministers Doing the Devil's Work?

"I am a spiritual wreck! I used to be an office-bearer in the Presbyterian church, but have heard so many ministers speaking about the errors in the Bible, that I have lost all faith in it, and in God, and no longer go to any place of worship." So spake an intelligent gentleman, who happened to come into our office on a business matter, last week. The words were not spoken boastfully but sorrowfully, and with the evident hope of getting some help. In seeking to point him to the truth, we found it necessary to tell him to believe God, even if thereby it made all such ministers, with their pride of learning, to be liars, and assured him that those who, by their preaching, were instilling doubt into the minds of their hearers were doing the devil's work, while being paid to preach the Gospel. Surely there is great need to pray for such as this man led astray by "wolves in sheep's clothing."—*Faithful Witness.*

Saved to Serve.

It was in mid-ocean and nearing midnight, and from lip to lip among those who had not retired went the words, "The ship is on fire." Amid the increasing volume of smoke and momentarily-expected burst of flame, brave men are lowered in the hold, air pumps send air for them to breathe, while other hose carries water to reach the fire. Suddenly the flames shoot up and light up the heavens. Then for hours there is such an heroic struggle for life as is seldom witnessed on land or sea. Bale after bale of burning cotton is hoisted and thrown overboard and the glare of its burning quickly quenched.

While the brave seamen are struggling with the flames, all canvas is removed, all ropes and tackle are loosened and the life-boats are made ready to be lowered, and the crews stand ready to man them. All is silent save the noise of the pumps and the captain's whistle and sharp, clear orders. Husbands and wives, and brothers and sisters, and parents and children are gathered in little groups close together and hand in hand, as hearts beat faster. Here and there at the other end of the great ship a husband and father stands watching the state-room door, fearing to waken loved ones lest the fright be dangerous, yet ready at the signal to gather them in his arms for the plunge into the deep, perchance to be picked up by one of the life-boats.

Toward morning as the gray light of the dawning creeps over all, the flames die down, the burning beams of the vessel itself are drenched and the cry, "We are safe" is followed by many voices in "Praise God from whom all blessings flow." And then we go below to examine the burned and flooded state-rooms and to see how close to death we had come.

The next day we are crowded in the cabin in a service of thanksgiving and praise, and as a preacher leads one is conscious of the intense feeling in every heart, and many are the expressions of gratitude, and the company of Christian delegates to the World's Sunday School Convention is led as never before to think and say again and again, "Saved to Serve."

Christian, you who have been saved by the blood of Christ, were you saved for yourself alone, and just that you might have a home in heaven, or were you not saved to serve? Does not the salvation so great and so free mean to you that while your soul was saved for eternity, your life has been saved to be one of service in the name of the Savior?—*International S. S. Evangel.*

It takes time to be thorough, but the time thus expended is not lost.

Playroom and Nursery.

Our Letter Box.

Rein C. F.—Dear Friend, Pottstown, Pa.

I take pleasure in answering your questions. The questions and answers are—

1. What did a young ruler seek from Jesus? He wanted eternal life.
2. What had he done for eternal life? He thought he kept the ten commandments.
3. What did he lack? He did not love his neighbors as himself.
4. What lesson do we learn from this? We learn from this young man he did not have the love of Christ in his heart and was self-righteous.

I hope these questions are right.

Yours truly, Lizzie B.

Dear Boys and Girls—

I take pleasure in writing a few more questions about what we have studied in our mission class. I am going to ask you some questions about Mary anointing Jesus' feet.

1. When Mary anointed Jesus' feet and wiped them with her hair what did Judas say?
2. Why did he say this?
3. What did Jesus say to Judas?
4. Where did Jesus say this gospel should be preached?

I hope these questions will not be too hard for you. I would like one of the boys or girls to answer these questions sometime through the Mennonite.

Yours truly, Lizzie B.

Pottstown, Pa., Feb. 18, 1901.

Dear Boys and Girls—

Will you kindly answer the following questions through the Mennonite.

1. How many disciples had Jesus?
2. Tell me their names.
3. Which was the most loving disciple?
4. Which one betrayed Jesus?
5. Do you love Jesus?

Very truly yours, Russell S. B.

—A letter from Edna Y. is left over for want of space.

Marriages.

Vogt—Auchenheimer.—On January 23d, 1901, by Rev. C. Van der Smissen at the home of the bride's parents, Peter Vogt of Halstead, Kansas and Emma Auchenheimer, of Summerfield, Ill.

Deaths.

Greaser.—On November 6, 1900, in Sonderton, Pa. William Edward, child of Frank and Ida Greaser, aged 3 months and 3 days. Interment on 11th at South Perkasie Evangelical church. Services at the house by A. M. Fretz, at the church by N. L. Bechtel.

Rickert.—On November 27, 1900, in Philadelphia, suddenly of apoplexy, at the home of his son-in-law, Enos Fretz, David Rickert of near Dublin, Pa., aged 82 years, 5 months and 3 days. Interment on December 1st, at Blooming Glen. Services by A. M. Fretz and Henry Rosenberger.

Dahlem.—On January 12th 1901, near Summerfield, Ill., Elizabeth Dahlem, *nee* Gtoll, wife of Gerhardt Dahlem, after a lingering and painful illness of 11 weeks died at the age of 66 yrs., 1 mo. and 24 days. Deceased was born in Germany. She leaves besides her husband, six children and twenty grandchildren to mourn their loss. Funeral services were conducted by Rev. C. H. A. Van der Smissen.

Landis.—On January 15th, 1901 in Saucon, Lehigh Co., Pa. John Landis, aged 85 years, 4 months and 28 days. On January 21st, his remains were laid to rest in the Saucon Mennonite cemetery. Funeral services were conducted by J. S. Moyer and A. B. Shelly.

Johnson.—On Jan. 30, 1901 at Schwenksville, Pa., of Bronchial Catarrh, Leroy, son of John L. and Emma Johnson, aged 5 months. The services at the house were conducted by W. B. Werner and at the church by W. S. Gottshall.

Moyer.—On Feb. 11, 1901 near Zionsville, Pa. Amanda, wife of William G. Moyer, aged 54 years, 11 months 14 days. The parents of the deceased were William Schantz and his wife, Elizabeth, *nee* Rœder. Her married life was blessed with six children, of whom one son and two daughters survive with the father. Deceased was a member of the Mennonite church at Zionsville. Interment on the 16th when funeral services were conducted by the pastor, A. S. Shelly, assisted by Wm. G. Gehman and A. B. Shelly.

Lichty.—On January 25, 1901 near Berne, Indiana, Lydia Lichty, after a sickness of severe suffering for four months, at the age of 29 years, 6 months and 3 days. Her father preceded her in death in 1882. She leaves her mother, brothers and sisters to mourn their loss which, however is her gain. Interment was made on the 27th. Services by Wm. Egle and S. F. Sprunger.

Stauffer.—On Jan 25, 1901 in Allentown, Josiah W. Stauffer, aged 71 years, 1 month and 7 days. Deceased was the son of Joseph and Susan Stauffer. He was married to Emeline Griesamer. The widow with five sons and two daughters survive him. He was a member of the Mennonite congregation at Zionsville and here his remains were laid to rest on Jan. 30. Funeral services conducted by A. S. Shelly.

Contributions.

For Heathen Missions. Received during January.

General Fund.—From Alexanderwohl congregation, Kan., given on the Dollar plan. $220.00; Christmas collection, $80.34; Children's Christmas contributions, $107.33; from J. K. Regier, Alta, Kan., $5.00; Bethel congregation, Mt. Lake, Minn., $60.00; Hoffnungsau con., Kan., $56.20; Mennonite cong., Okla. $13.50; Magdalena Burky, Ill., $1.00; Springfield S. S., Okla., $9.50; Anonymous $45.48; Hoffnungsfeld-Eden cong., Kan., $34.50; Hoffnungsfeld S. S., $7.50; John Jansen, Brainerd, Kan., $3.00; Cong. Whitewater, Kan., $10.00; Neuhoffnungsthaler cong., Okla., $40.00; West Zion cong., Moundridge, Kan., $12.20; Salem cong., Dodson, Ohio, $7.00; Newton, Kan. S. S. $6.50; Bethel College Sewing Circle, $5.00; Halstead Kan. Ladies Society, $20.00; S. S. Arlington, Kan., $2.22; Summerfield, Ill., Missionfestival collection, $5.00; Ladies Mission Society, $55.00; Girls Mission Society, $5.00; Several unnamed givers $18.00; Wedding collection $2.00; Mrs. Weber's S. S. class, $1.75; from Martha Camp profit on onions 25c; from I. A. Sommer Berne, Ind. on his 50th birthday, $50.00; Mission box, cong. Berne Ind., $10.93; Birthday gifts $3.08; from cong. at Inmann, Kan., $20.00; S. S. $5.00; Collection held at Ioanosa, Cal., $20.00; A. Zurfluch, Bluffton, Ohio, $5.00; Dr. J. Zurfluch, Lima, Ohio, $5.00; Zion S. S., Donnellson, Iowa, $1.53; Bruderthal cong., Kan., $81.00; Hillsboro, Kan., Y. P. S., $10.00; unnamed, $1.00; a mission friend, Goessel, Kan., $75.00; another one, $3.00; Cong. at Christian, Kan., $34.50; John Abrams, Henderson, Neb., $31.25; Bethel cong., Mo., $13.42; Cong. Newton, Kan., $35.30; Ladies Bible Class, Halstead, Kan., $7.38; Bertha Baumgartner's S. S. class, Halstead, Kan., $1.40; Christian Lehman's class, $1.02; Normal class, $1.35; Mission Society, Trenton, Ohio, $32.45; Petremand Besancenes Perypress Bienne, Switzerland, $9.71; Bethel College C. E. Society, $10.00; Cong. Beatrice, Neb., $28.50; Daniel Bachman, Moundridge, Kan., $10.00; Peter Stauffer, Keams Canou, Ariz., overpaid salary refunded, $54.00.

Indian Fund.—For the establishing of a mission station, a thankoffering from G. and K. Vogt, Summerfield, Ill., $1000.00; Quiring's cong., Mt. Lake, Minn. $21.00; unnamed, Newton, Kan., $25.00; Margaretta Duck, St. Louis, Mo., $1.00; Sewing Society, Bergthal, Okla., $89.00; Deer Creek cong., Okla., $6.94; Bethel college C. E. Society, $7.00.

Gratefully acknowledged.

Brainerd, Kan. Gustav Haarer, Treas.

For Texas Storm Sufferers.—From Hoffnungsfeld cong., Kan., $18.53; J. Bergman, Whitewater, Kan., $10.00; Cong. at Christian, Kan., $20.50.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVI. No. 7. Quakertown, Pa., April , 1901. Whole No. 187.

Items of News and Comment.

The annual meeting of the Board of Managers of the Mennonite Home at Frederick, will be held on Monday, April 8th.

Rev. Jacob Hege, of Baden, Germany, is doing the work of an Evangelist among the Mennonites in Switzerland, conducting courses in Bible Study with blessed success.

Till the congregation at Wadsworth, Ohio, has secured again a regular pastor, Bro. J. C. Sprunger, student at Oberlin is serving them temporarily. Bro. Sprunger preaches also regularly at Sterling.

The Western Book and Publishing Co., of Newton, Kansas, has now a fully equipped printing establishment. "The School and College Journal," "The Review," and "Das Volksblatt" are printed here.

Bro. Peter Goerz, of Inman, Kan. labored for a week or more at Johnson, Ind. Terr. where a few isolated Mennonite families are living, with the result that sixteen young people confessed faith and were baptized.

The "Mennonite Missionary Messenger" is the title of a little periodical issued by the Home and Foreign Relief Commission at Elkhart, Ind. This commission has thus far forwarded $9181.31 for their Mission work in India.

Funds are being collected for the erection of an addition to Bethesda Hospital at Goessel, Kansas. The hospital has been several times overcrowded and more room is a pressing necessity in order that the good work may not be hampered.

At the annual meeting of the Bethel College corporation the brethren J. J. Krehbiel and B. Warkentin were re-elected members of the Board of Directors. The vacancy caused by the death of Rev. D. Goeddert was filled by the election of Rev. Abr. Ratzlaff. As a member of the Board from the Eastern District the editor of the Mennonite was elected.

The spring term of the Central Mennonite College at Bluffton, O., will open on Monday, April 1st, with good prospects for a large attendance. There was a total enrollment of 74 for the last term, the second for school. The President, Rev. N. C. Hirschy, has gone to Chicago where he will spent the summer in taking post-graduate work at the University, preparatory to taking up his work at the Bluffton school next September.

The business Manager has received a set of the Chautauqua Literary Files advertised on the last page of this Paper. The file is complete in every way. It is so arranged that you can lay your hand on any article or clipping on file, in a moment. It contains enough departments to lay up treasures on almost an endless number of subjects. To a professional person it will prove an indispensable convenience. We can heartily recommend it, and the company that sells it.

Rev. Peter Balzer, Elder of the Alexanderwohl congregation, Kan. and member of the General conference Mission Board recently lost his wife through death which came in St. Louis after she had undergone an operation in a hospital there. A local paper says of the deceased,—"She was ever a devoted helpmate to her husband; was faithful to her church duties and responsibilities and was loved and respected by all all who knew her." Our sympathy goes out to the brother in his bereavement.

An Assistant Elected.

The congregations composing the Swamp pastoral charge, of which A. B. Shelly has now been pastor for nearly thirty-seven years, elected licentiate H. S. Gottshall to assist the pastor in conducting services in the charge. Brother Gottshall has accepted the call thus extended to him and has entered upon his new field of labor on Sunday March 17th. The assistant, who is a student at Ursinus College, is expected to conduct two services in the charge every alternate Sunday.

Conference Notice.

The Eastern District Conference will convene in the West Swamp Mennonite Church, Bucks Co. Pa., on Sunday May 5, 1901, for an all day service. The business of the Conference will be taken up on Monday forenoon, May 6, and continued until it is all disposed of. Ministers, Deacons, and Delegates should make it a point to be present from the beginning to the end. A full attendance is desired and expected. W. S. Gottshall, Sec.

Ministerial Conference.

The ministers of the Eastern District Conference will meet in the Germantown Mennonite Church, Main street and Herman, on Monday morning, at 10 o'clock, April 22, 1901. Every minister of the District is requested to be present. The following subjects will be presented and discussed:

1. A paper on the proper relation of the absent church member to his home church.
   A. S. Shelly, Bally, Pa.
2. A paper on Home Missionary work within the limits of our conference.
   H. G. Allebach, Pottstown, Pa.
3. A paper on the future of our Conference.
   A. B. Shelly, Quakertown, Pa.

A new feature of the conference will be the referring and answering of a number of important questions.

The sisters of the church will entertain the ministers and serve luncheon in the church. We hope that none of the ministers will be absent.

The Committee.

Germantown, Pa., March 25, 1901.

How One Pastor and People Gave for India.

As a beautiful illustration of the way Christian sympathy is aroused and expresses itself in help for those in need, we take the liberty, without having first asked permission, to copy a page out of Pastor H. J. Krehbiel's annual report to his congregation at Trenton, Ohio. It was written for the congregation only but it will be read with interest by others. This is what he says:

On Christmas day 1899 the pastor received a Christmas present of $1.00 with the direction to forward it to the starving people in India. Thinking the dollar might feel lonesome if sent alone, I made the announcement at the church stating that if there were any who wished to add something I would gladly forward it for them. By Feb. 16, I had received $14.50 which I forwarded to our Emergency Relief Treasurer. Other members gave me a few dollars each and by March 26, I was again able to remit $22.75. The famine growing worse continually, our Mission society decided to send the money it had in the treasury to India. This was send on April 9th and amounted to $35.

During April at our service at Collinsville, I announced the matter of the thousands starving in India with a request that they do something for them, and received $16.00. This, with the $5.25 which I had in hand enabled me to send $21.25 on April 25.

Still the famine continued its ravages, and the friends were willing to send their mite to relieve the suffering of their brethren in India. So on July 5th I could again send $15.00 and on Sept. 11th, I made the last remittance of $11.00. The whole amount sent to India during the year is $124.50.

Surely He who said,—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," was well pleased with these gifts, and let us hope that the relief brought by Christmas to starving heathens may open their hearts for the Christ who prompted these gifts.

A School Meeting in Manitoba.

A meeting for the furtherance of the school interests among our people in Manitoba was held on March 4th, in the church at Winkler, Man. The meeting was well attended by those interested in the school work and the people of the community in general. A number of excellent and timely addresses were made. Prof. H. H. Ewert spoke on the subject of Teacher Training with special application to the needs of our people in that settlement. He named the following points as essential characteristics of a good teacher under the circumstances obtaining there: 1. He should be a teacher of experience; 2. He must be able to teach German and English correctly; 3. He must know and love the Spirit and traditions of our people. At the close of the meeting a goodly number signified their willingness to co-operate as members of the School Association, holding up the hands of Bro. Ewert in his school and his work as school commissioner under the government.

The Law was Given by Moses, but Grace and Truth came by Jesus Christ.

When the law tells my terrified conscience, "This and that has been commanded you and you have not done it, a struggle begins in me. In such a struggle it is necessary that faith comes to one's aid, and speaks to the anxious heart, "Why, my dear law, are you alone God's Word?" Is not the Gospel God's Word just as well? Does the promise, indeed, come to an end? Has God's mercy ceased?" Therefore, when the law accuses me of being a sinner and says that my name is written on the debt side of God's account book, I must confess it to be true; but the conclusion,—"Therefore you are condemned," must not be accepted, but with strong faith I must oppose it saying, "According to the law I am indeed a poor guilty sinner, but I appeal from the law to the Gospel. God gave a word above law, and that is the Gospel, which grants me through his grace forgiveness of sin, righteousness, and life."—*The Manna.*

Read Romans for Christian Doctrine.
Read I Corinthians for Church Government.
Read II Corinthians for Glimpses into Paul's life.
Read Galatians, if you are not clear on the difference between law and grace.
Read Ephesians for Church truth.
Read Hebrews as a guide to the Old Testament.
Read John's Gospel to know who Jesus is and his First Epistle for assurance of salvation.

A DOUBLE SALVATION.

Miss Kathryn Jones, a former graduate of Prof. Griggs' dancing academy, and an accomplished belle in polite Northtown society, was delivered from the gilded chains that bound her to worldliness by a most startling experience. We will let her tell it in her letter to Pastor Peaceful.

I was on my way to a waltz concert, and was looking forward to an evening of pleasure, when just as I passed a dark alley, I was joined by a man who asked me where I was going. In my excitement and indignation at being addressed in such a barefaced manner, I did not know what to say, and started to run. But he coolly grabbed me and held me back, saying he knew who I was—Miss Jones—and that he was going to waltz with me that night. I succeeded in asking him who he was, and he replied that he would tell me in the hall. I felt powerless in his grip, but was afraid to make an outcry for fear he would become violent. As soon as we reached the hall, I would give the alarm and he would flee. As luck would have it—no, rather as God would have it—we passed a little Salvation Army meeting while crossing an avenue. I cried out as loudly as I could, "Help! Save me from this man's clutches!" One of them, a strong, dark-looking man, ran up and shouted to my assailant, "In the name of Jesus Christ, take your hand off that woman." Several others followed him, and evidently unnerved at sight of them, my captor dropped me and started to run away. But they pursued him, and as I learned later, captured him. In the meantime, several of the Army ladies gathered around me, asked me if I was hurt, and began giving directions for my safety and comfort. I told them that I was unhurt, only my nerves were quite unstrung. I was going to rest a little while and then go on. One of the ladies I recognized as a Miss ——, once a very fashionable and high-caste society girl, whom I had met several times at charity balls. I remembered her conversion to Christ, her complete abandonment of society, and I knew that her wealth was all bestowed on the Army. It shocked me at the time, as well as all of her aristocratic friends, that she should throw away her life like this. She spoke to me in the sweetest, clearest tones, "Sister, this is a call from God. We had just finished praying for such as you in perils like this. The Lord has mercifully granted an immediate answer to our prayer. He has saved you from a probable death or from a shame worse than death. Will you not thank Him now and let us read and pray and sing together in a thanksgiving service?" She put her graceful arm around my shoulder and began to pray in words so touching, so heart-breaking, that I could not help weeping, and before I knew what I was doing, I said "Thank God! Thank God! God help me! God save me!" and I felt as if I wanted that large-hearted woman, who had lost no part of her noble nature in joining the Army, to be always with me. When she was through, she asked me to give thanks. I gave thanks—that is all I can say. Then I thanked them again for their interest in me, and with a "God bless you!" I left them, but I did not go to the hall. It seemed to me I would rather walk about the streets with that Christian woman than be the admired of all admirers for my fine dancing. I went straight to Miss Rosa and poured out my heart to her.

It will be needless to quote any further. The old Pastor was deeply moved by her simple story. And up in his study, far removed from the madding crowd, he laid the tribute of a thankful heart upon the altar.

This is what he wrote to her:

After reading your most thrilling account of God's dealings with you, I could not help reflecting that matters were brought to a crisis far earlier than I had reason to expect. The question you asked me some time ago I referred to Him who chooses the times and the seasons for His work, and He has graciously answered you. He has broken your worldly heart by the earthquake, and now let Him take it out of you and put into you a clean, holy heart. Let this temporal deliverance introduce and endear you to Him who is able to deliver soul and body from the clutches of the evil one who goeth about like a roaring lion, seeking whom he may devour. Now seek Christ. Put Him in the place of the estimable woman who occupies such a prominent place in your affections. Let Him train your feet to tread the mountains publishing glad tidings of peace, instead of winding the devious mazes of the dance. Let it be your aim to make neither yourself nor your good Samaritaness, but rather Christ, the admired of all admirers.

DANIEL PEACEFUL.

The Proper Relation Between Devotional and Active Christianity.*

BY ALLEN M. FRETZ.

Christianity briefly defined is: The religion introduced, taught and lived by Jesus Christ and communicated by Him to his followers, now manifested in their teaching and lives. This religion is the result of two factors, neither of which can be omitted if a true description is to be given. On the one hand there is the objective factor, which consists in the manifestation and revelation of God to man for his salvation; then there is the subjective factor, which consists in the appropriation of this manifestation and what it implies, by man, through faith. Both these factors enter into and form the constituent elements of a *new life* which is the essence of Christianity. This new life, or life of Christ in his people has many ways by which it can make itself seen and known.

With this brief definition of Christianity in our mind we can really conceive, what we so frequently perceive—that there is a real Christianity and a counterfeit Christianity; a living Christianity and a dead Christianity; a Christianity that exists in the very being of man, and one that exists in name only. Coming to our immediate topic we say that the two divisions of the same relate to the first,—the real, living, in the very being existing, Christianity. Whatever may or may not be said of unreal Christianity, we assert that these two elements—*Devotional* and *Active* Christianity are the two essential elements of a *real* Christianity. Christianity is neither real nor complete with either element lacking. When one or the other is lacking, even real Christianity may become its reality, living Christianity may become a corpse. These two elements are the spirit and life of the body of Christianity, corresponding to the spirit and action of the human body.

By devotional Christianity, or the first principle of Christianity, we mean the devoting of ourselves to Christ and his doctrine. This is expressed and manifested first, in our accepting, by faith, the teaching of the Bible in its entirety as God's revelation to man, for his salvation; second, in regeneration by the Holy Spirit and a new life through Him. It consists further, in consecration of body soul and spirit with our possessions and talents to Christ and his cause; in a faithful regard, from an inner impulse, of God's commandments, and the rites established by Christ; in Church attendance, and in the participation in the services of the sanctuary; in a warm heart for the cause of the blessed Master, a bright and shining face, reflecting as in a mirror the glorious features of the Son of God. It is a Mary-like sitting at the feet of Jesus listening to his gracious teaching. It is a disciple-like walking with him with burning hearts while scriptural truths are being opened. It is a "looking unto Jesus the author and finisher of our faith."

That the Lord wants our devotions and that he blesses the devotional element in Christianity we have proof from his word and his dealings with his people already in the old dispensation. The religion of God's people of old was very largely a devotional religion. When God blessed his people it was because of their sincere devotion to him; when he permitted evils to come upon them, it was because of their lack of devotion, and when formality supplanted sincere devotion. And here is one of the dangers of a mere devotional Christianity. When a man has not the laboring element of Christianity, he is in danger of losing even the devotional element in the mist of formalism and conventionalism. The Old Testament songs are beautiful examples of devotional religion and in entering into their spirit they will inspire us in devotional Christianity. New Testament teaching and example show us too the regard the Lord has for this devotional element. He calls to himself the burdened and promises to them rest. He commends a devotional Mary above an active Martha.

But, as above stated, this first principle of a real Christian life has a very important counterpart—Active Christianity. The puffing, almost bursting steam-charged locomotive standing on yonder siding well represents the devotional element, while that locomotive attached to a dozen or more of coaches filled with human freight, steadily coming up that steep grade, grandly rounding the sharp curves, flying through dark tunnels over shaking trestles and down along the meadowy vales, represents active Christianity.

Though as stated the religion of the Old Testament was largely devotional, the active element had also its place. A Noah, not only found grace in the eyes of the Lord as a worshipper but especially as a worker. The devotional exercise at the burning bush, and on Sinai's quaking brow, was not all of Moses' work. At the former he heard, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people." At the latter, he was inspired with "Go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee," and "my presence shall go with thee." Joshua, Gideon, Nehemiah and many others give examples of active religion. The Christian is not only to have the light in order that he may rejoice in the light, but to be a light and let his light shine, that men may see his good works and glorify the Father in heaven. The disciples were called not only to enjoy the bread and fishes with Christ but to become "fishers of men." As heavenward gazers they were not only to expect their Lord's return, but with the promised power from on high they were to go into all the world and teach and disciple all nations. When that power was transmitted to them, there was certainly no lack of devotion but an increase in both devotion and activity. The commission of Christ to the apostles is the commission to the church to-day. The watchword is "Go; Put into action the power you profess to have." Yes activity is really the evidence that there is power, strain, that the Holy Ghost is shed abroad in the heart. Christianity, or a teaching and preaching of the same that does not go farther than into the sanctuary, that does not affect the lives, the homes, of people, is lacking its main element of efficiency. Sincere devotion—a real breathing in of the divine spirit—will animate into activity. Notice the positive assertion of the Lord. "He that believeth on me, out of his belly *shall flow* rivers of living water." "Ye are the light of the world." "A city set on a hill cannot be hid." "Neither *do* men light a candle and set it under a bushel, etc." "So let your light shine" is *positive* rather than *imperative*.

This active element in Christianity is manifested in preaching and teaching the Gospel, in striving to lead sinners to Christ in a pure, holy, Christ-like life, the radiance of Christ's sinless beauty not only glowing in the face but in the life; in seeking the lost and telling them of one who came to help them; in Christ-like deeds,—works of love and mercy, doing good to friend and foe, carrying the blessed Gospel of salvation beyond the limits of our own beautiful garden spot; in protestation, and, I would say active protestation, against all existing evils, evils that defile the human body, the Holy Spirit's temple, evils that belittle the sanctity and devotions of the Church-body—the dwelling place of Christ, evils that surround us and threaten the destruction of the free institutions of Christianity. Active Christianity or this active element in Christianity may show itself in the efforts of individuals for the up-building of Christ's Kingdom or in the united efforts of a community or church or parts of the same. In our time it seems to exercise itself mainly and most impressively through the various organizations in the church, viz: Young People's societies, Mission societies, Ladies' Mission Aid circles, Bands of Hope, Anti-Saloon societies, Anti-tobacco societies, Reform Associations, Seventies.

Through these means of special organization for work something more definite can be accomplished. The young are encouraged in the work and they are able to see just what they are accomplishing. While devotional Christianity is exercising itself in 1 Cor. 11, active Christianity seeks earnestly and uses the gifts of 1 Cor. 12, and their proper relation and manifestation is pictured in 1 Cor. 13.

As devotional Christianity may drift into formalism, so it is possible, I grant, that active Christianity may become fanaticism, of which we hear so much in our day. Because some worker is more active, perhaps talks much and puts forth extra efforts to overthrow evil and do good he is branded a fanatic. While he again in turn not in harmony with the efforts of others calls them fanatics or cranks. It is not the province of this paper to mark the boundary lines between real active Christianity and fanaticism. For how shall I who may possess and be able to use but one or a few of the Spirit's gifts pass judgment upon those who profess to have several or all of these gifts and are using them to the good of man and the glory of God. My function in the matter as a servant of the Lord is to, "covet earnestly the greater gifts," and use them in the "more excellent way." The fanatics of the first century became the pioneers and martyrs of the Christian church. The fanaticism of the 15th and 16th centuries was the charter of liberty of the Christian church in its activity in the 18th and 19th centuries. The fanatics of the past are the heroes whose names are blazoned on the banners of victory of the present. The cranks of a few decades past are turning, if not personally still by the influence set in motion by their crankiness, the machinery of the church of to-day. And I venture to predict that the so-called fanatics of the dawn of the 20th century, even though they be "joint-smashers," will not miss their laurels, when upon the monuments of the ages, far above the records of the preceding centuries, shall be written the century's progress of a true devotional and true active church. Why should I then presume to throw a little paper wad under the wheels of progress and cry "superstition," "fanaticism!" Nay, rather, let the spirit add it to the spiritual steam-producing flame of a living progressing Church, until a deeply, no not *emotional* but deeply devotional,—a Spirit-filled church shall have in her activity reached the boundaries of the terrestrial regions, have hemmed the passageway to the *infernal* regions and shall be sending the blood-washed throngs to the *celestial* regions.

The proper relation! Devotional always first, activity a sure counterpart. *Devotional*—man knowing God, the only true God, and Jesus Christ whom he has sent, thus insuring eternal life; active—that life in exercise for God and for Christ and the good of man.

Souderton, Pa.

*) Paper read at a meeting of ministers, Feb. 28 1901.

Some Thoughts for Christians.

BY A PASTOR.

Not all rich people are fools and not all fools are rich.

A Christian must be eccentric with everything that is not Christ-like.

If Christians live in a crooked nation, it is all the more necessary that they walk straight.

A Christian (?) who hinders anyone from becoming a Christian has not let go of the enemy of souls.

The person that wants to be responsible only in a small degree should be satisfied with a humble position.

Some people use their conscience only to torment them, after committing sin, whereas God had intended that it should be a guide to keep us from sin.

There is a great difference between the church and a congregation. Not every congregation is a church; there are many congregations but there is only one church. The church is composed of Christ-like, Christ-following, Christ-consecrated souls. To a congregation may belong persons of every type and character. A congregation usually tolerates anything just to swell the crowd. The church will strive to keep itself pure from all worldly conformity. The church is founded on Faith, Love, and Righteousness. A congregation is only mounted on a whirligig and many like the easy ride. —W. S. G.

A Decalogue of Funeral Texts.

At the funeral of Elder Dietrich Gaeddert, at Buhler, Kan. sixteen ministers participated in the services. The following texts were read and made the basis of as many separate addresses or sermons by different ministers.

Gen. 48: 21—Israel said unto Joseph, Behold I die, but God shall be with you and bring you again unto the land of your fathers.

Matt. 14: 27—But straightway Jesus spake unto them saying, Be of good cheer; it is I be not afraid.

Ps. 39: 12—Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears, for I am a stranger with thee and a sojourner as all my fathers were.

Luke 2: 29-30—Lord now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salavation.

Luke 7: 13—And when the Lord saw her he had compassion on her and said unto her, Weep not.

Job 4: 3-4—Behold thou hast instructed many and thou hast strengthened the weak hands. Thy words have upholden him that was falling and thou hast strengthened the feeble knees.

John 14: 1-2—Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you; I go and prepare a place for you.

1 Cor. 15: 40-41—There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

Heb. 11: 13—These all died in faith not having received the promises but having seen them afar off and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth.

John 11: 14—Then said Jesus unto them plainly Lazarus is dead.

Mrs. Carrie Nation.

I have no reason for thinking that she is not a Christian woman.

I do not impugn her upright motives at all in making short and rough work with the dens of vice and defiant law breaking.

I recognize that public sentiment is backing her not alone in Kansas but elsewhere. Dr. Parkhust or his emissaries are said to have re-sorted to the same expedient in their warfare against the bad houses in New York City.

I can see how any attempt by saloon-keepers to prosecute her would end in their own indictment and punishment, and therefore they would rather take her medicine.

I lament the fact that intemperance commits awful depredations upon thousands of homes, lives and souls in our county, and I would brand it as one of the colossal evils of our time.

BUT

It is not wise, lawful, Scriptural, or in the end effectual to right one wrong by committing another. Nor is it possible.

A Christian should never cherish or act upon this vicious principal, "Let us do evil that good may come."

Love accomplishes more than violence. Vandalism never left any other legacy behind than oblivion.

The evils of strong drink can never be swiped out by State legislation. Appetite is stronger than statute law. States may become prohibition but half the inhabitants will not care to enforce the law. Such is the case in Maine and Iowa. Perhaps Kansas is no brilliant exception. Laws may curb but they cannot prevent.

The abolision of great wrongs takes time and patience and God's own fullness of time. Witness the example of the abolition of slavery. Lincoln was not a fanatic, but he saw the fulfilment of his dreams, while John Brown, the fanatic, did not.

The education of our children at home, in school, where they are taught the physiology and hygiene of alcohol, and above all the silent alchemy of the powerful Gospel of Jesus Christ will do more than a nation of Carrie Nations.

Lastly, I think a Christian ought to respect the teachings of the Word of God. You cannot expect men to reform until they are regenerated. Temperance (self-control) is one of the fruits of the Spirit. If you want to reform your neighbor or your state don't train the batteries of the law upon your object, but fire the "gospel gun." Don't be satisfied with a good method, but covet the best.

Lovingly submitted to all anxious friends.

H. G. ALLEBACH.

Few Gathered Opinions on Mrs. Nation and Her Crusade.

H. M. HALL.

Mrs. Carrie Nation, the heroine of this modern crusade, is a native of Kentucky, and inherits some of the heroic qualities of its brave pioneers. She is a well educated, intelligent, Christian woman, of about 50 years of age, and has resided a number of years each in Missouri, Texas and Kansas. She has practical knowledge of the good or evil of liquor drinking, as her former husband, a physician, died of delirium tremens nearly twenty-five years ago. She at that time (like Hannibal, who took an oath of eternal warfare against Rome,) solemnly vowed that she would devote the remainder of her life to saving young men from the tyranny of the saloon.

Whatever good men and women may think of Mrs. Nation's proceedings they cannot but admire the motives, bravery and goodness of heart of this modern Joan of Arc, who proclained that her war is only upon "joints"; that she loves the souls of illegal sellers, and begs them on bended knee to forsake a calling that not only destroys drinkers and demoralizes the community, but leads always to the physical and moral deterioration of all those engaged in the liquor traffic.

EVANGELIST I. S. WADE.

Last week, speaking to a reporter Mrs. Nation, with aching heart, said: "The cruelest thing of all is the way I am treated by many leaders in the temperance cause. True and good women turn from me; and men who profess religion look pityingly on me and tell me I am mistaken." Of course these truly good are disgusted. Carrie Nation three score years of age, has done more in a short time to call down the wrath of God upon the law-defying Kansas saloons and upon hypocrisy in high places than has been done in fifty years by people who pray for the removal of the saloon and vote for its continuance. Do you ask how I stand? If legislation fails, if prayer, if entreaty, if tears, if justice fail, may God raise up an army of women brave enough and good enough to use a hatchet.

CHARLES M. SHELDON.

In many editorials and public utterances in communities where the saloon flourishes there have been more indignant outcries against the lawlessness of Mrs. Nation than have been heard from those editorials and public utterances against the saloon for years. The most lawless institution we have in this country to-day is the saloon. If there had been as much outcry against that within the last ten years as there has been against Mrs. Nation within the last ten days, it would seem like a little more proportionate outcry when everything is taken into account.

GEORGE R. SCOTT.

The United States Supreme Court has decided that saloons have *no inherent right to exist*. That they can only exist by the expressed wish of the people. Kansas, by the votes of her citizens, has declared that the Sunflower State has no use for saloons, and has embedded that declaration in her Constitution.

It is the law of nations that a vessel sailing under piratical colors can be sunk by any skipper who is able to do it and has the courage to try. Pirates have no standing in courts of law; they belong to a class who have no rights that decent people are bound to respect.

When Mrs. Nation attacks a saloon in the State of Kansas she makes an assault on a piratical institution that cannot defend itself in any court of law. If she should do the same things in the State of New York she would subject herself to instant imprisonment; for when she strikes an Empire State saloon she strikes the flag that protects the saloon-keeper.

The Mennonite.

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QUAKERTOWN, PA., APRIL, 1901.

Editorial.

Would you know whether you are filled with the Holy Spirit? Enter upon the work to which God has called you, looking to Him for help, and if you succeed, it is because God has given you power for such a service, and filled you with the Spirit.

The Christian lives in the present, not in the past. "Forgetting the things that are behind." He lives in the present, not in the future. "Take no thought for the morrow." He prefers "I do" to "I promise to do." Pledges and promises are not necessary, but, on the contrary, effort and action in the living present.

When the Samaritan woman went back to her town's people after her memorable interview with the Messiah, her testimony was not "Come see me! what a changed woman I am!" but "Come see a man that told me all things that ever I did." She was full of Christ, not of self. To the believer, Christ is all and in all.

We have heard that a minister of the Gospel (?) declared that if Christ were living to-day, he would play foot-ball. Such a wild assertion amuses the natural man and shocks the spiritual. It is humorous and astounding by turns. We fear that such a false prophet's sphere is the grid-iron rather than the wall of Zion.

The pastor of a Lutheran church in Philadelphia has very sensibly set his face against the practice of making a display of clothes on the part of young people when they are received into church. The father of one of the girl candidates for church membership protested that this was unfair to his daughter, for she had set her heart on wearing her new white dress and unless she could wear it she would not be confirmed. This protest contains a confession that is the strongest possible argument in justification of the pastor's stand. If there is one time in a person's life when more than any other time all thoughts of externals, especially of fine clothes, should be scrupulously kept out of mind it is this solemn occasion of dedicating ones-self to God as a disciple and follower of the Lord Jesus Christ. The custom of making it the occasion for coming out in a new suit of clothes is one of the pernicious things that have crept into the church in many places and should be discountenanced.

Nothing is worse than to see and feel that the people sleep when they should be wide awake.

Mennonite Articles of Faith.

[CONTINUED.]

IX. Of the Election of Grace or Election and Rejection.

We believe that God from eternity foresaw and knew all things that have been, that are, and that yet shall be, both good and evil (Acts 15: 18; Isa. 41 21–26; Heb. 4: 13), therefore also the above-named sad fall of man with its fatal consequences, which is clearly indicated by the foreordaining of Christ as mediator (Eph. 1: 4; 1 Pet. 1: 20; Rev. 13: 8); nevertheless, that He in no wise caused the fall or made it necessary (James 1: 13; Ps. 145: 17) but only permitted it for reasons known only to His infinite wisdom (Rom. 11: 33). Since He is the eternal, highest good (Matt. 19: 17) and the fountain-head of all life, we understand and confess that He is the author, source, and doer only of those things that are good and pure and holy, and in harmony with His nature (Jas. 1: 16, 17), but in no wise of sin or impurity which are damnable. He commands (1 Pet. 1: 15, 16; Eph. 5: 1) and desires everywhere the good, commends it (2 Cor. 5: 20) and incites to it by means of great promises (Deut. 28: 1, 2; Matt. 5: 1–12; 2 Cor. 7: 1). On the other hand He prohibits the evil (Rom. 12: 9), warns against it (Gen. 4: 6–7), threatens the evil-doers (Deut. 28: 15), punishes them often in this life (1 Sam. 15: 23; Ps. 73: 16–19), and finally pronounces upon them an eternal punishment (Matt. 25: 46; 3: 12). He thus declares Himself the enemy of sin, and that all unrighteousness is offensive to His nature (Ps. 45: 8). As it is therefore impossible that God should lie (Num. 23: 19; Tit. 1: 2), so it is also impossible that he should work in a manner entirely contrary to His nature (Gen. 18: 25; Job. 8: 3; 2 Tim. 2: 13).

We therefore can not and must not believe that God should in His free pleasure have decreed to leave by far the greater part of fallen humanity in their sins withholding from them altogether the needed grace for conversion and salvation, much less that He should have created them to the end that they should be dammed (1 John 4: 8), and that thus He willed and made necessary their impenitence and hardness of heart in order to bring them into perdition (Ps. 51: 6); for as the Lord liveth he hath no pleasure in the death of the wicked but in that he turn from his way and live (Ezek. 33: 11; 2 Pet. 3: 9; 1 Tim. 2: 4).

We do indeed believe unquestioningly and heartily, that God in and of himself formed an eternal purpose (Eph. 3: 11; 1: 9; Rom. 8: 28) concerning all that which He would in time perform (Eph. 1: 11) especially how and by what means He would redeem fallen man (Acts 4: 28); likewise, that He decreed to impart His love, his grace, and His gifts in larger measure to some, in smaller measure to others (Luke 8: 10; Matt. 25: 15; Rom. 9: 13), and this according to His own will and pleasure (Matt. 20: 15; 2 Tim. 2: 20), as experience proves;—but that nevertheless His lovingkindness is so great, so far-reaching, and so all-inclusive (2 Cor. 5: 19; John 3: 16; 1: 7; 1 John 2: 2) that no one is excluded therefrom without a just cause (Ps. 145: 9; Acts 17: 30; Tit. 2: 11–12). This He confirmed by His command that the Gospel of this universal grace, love, and good-will shall be proclaimed and offered to every creature (Mark 16: 15–16; Luke 24: 27).

Moreover we confess that in the wisdom and the ways of God, especially in this matter, there are depths which will ever be beyond our ability to fathom in this life. Therefore we hold it for the best not to seek to penetrate further into the mysteries of the divine purposes, but in our confession to rest satisfied with a statement of the nature of those persons respectively whom God has decreed to bless or to condemn.

Every one, namely, who with a penitent and believing heart (Mark 1: 15; Acts 20: 21) apprehends, accepts and abides in the proffered salvation (John 1: 12, 13; Acts 2: 41; Rev. 3: 20; Matt. 24: 13; 1 John 2: 19; Rev. 2: 10) him has God before the foundation of the world, out of free grace, and for Christ's sake, elected (2 Thess. 2: 13; Jas. 2: 5; 1 Pet. 2: 9) and ordained (Eph. 1: 5) to make him partaker of His kingdom and His glory (Matt. 25: 34, 41); him has God foreknown (1 Pet. 1: 1, 2) and called by his name (2 Tim. 2: 19; Rev. 3: 5.)

On the other hand they that despise and reject the proffered grace (Rom. 2: 4, 5; Heb. 10: 29), love the darkness rather than the light (John 3: 19), and continue in sin and unbelief (John 3: 18)—these He has ordained to eternal destruction from his face (2 Thess. 1: 9) by reason of their own willful wickedness (Matt. 23: 37; Prov. 1: 24–32) as those that thrust from them the Word and judge themselves unworthy of eternal life (Acts 13: 46). Seeing they despise the Lord's supper to which they were invited they shall never taste of it (Luke 14: 24).

X. Of Man's Restoration.

Since God purposed even from the foundation of the world to redeem fallen man through His Son Jesus Christ, as above set forth, He in His goodness did not leave them long in their hopeless condition but revealed unto them immediately after the fall His purpose of grace by the promise of a redeemer, who as the seed of the woman should crush the serpent's head although it should bruise his heel. (This promise though mysterious it may seem, is the basis of all succeeding promises, Gen. 3: 15).

This together with many other evidences of God's goodness, gave our first parents such a great consolation that they could perceive how that by faith in God's promises, in a sincere conversion to Him, grace and salvation could be obtained (Heb. 11: 4. It seems that Eve already at the birth of Cain drew comfort from this hope, Gen. 4: 1). Thus through the inestimable grace of God in Christ, revealed to them as above stated, there was given to them, in distinction from the fallen angels, the possibility and hope of being restored to blessedness, and with them to all their posterity in so far as these would not cut themselves off by their own guilt and the rejection of God's grace.

This revelation of His grace in and through the promise of a redeemer, was renewed and confirmed both to the devout patriarchs (Gen. 12: 2–3) and through all the prophets (Luke 1: 70; 24: 27) as also by means of many symbols and types (Heb. 9: 8-10), in order that they should exercise faith in this coming Messiah (1 Pet. 1: 10–11), wait with confidence for their redemption through Him (Rom. 4: 20), and look forward to the same with desire (Luke 10: 24) as many among them did in a remarkable manner (John 8: 56).

XI. Of Man's Freedom and Ability after the Fall.

Regarding man's free agency we believe, that however great may be the loss and the ruin that have come upon mankind through the fall in sin (as set forth in Art. IX), yet through God's grace the light of reason and of conscience has not been wholly quenched, as we are taught by Holy Scripture (Rom. 1: 19–21; 2: 1–15) as well as by experience; further, that man is still left in the position of a free agent, either by and through the power of the Grace of restoration to accept, or else to reject the divine instruction and the good offered by God in His Son Jesus Christ—to incline in a degree his heartun to them or to turn away and withdraw himself from them (Deut. 11: 26–28; 30: 15–20). This freedom is so essential to the nature of a rational being that without it his actions could not be reasonably judged as good or bad, nor could they either as virtuous deserve reward or as sinful come under righteous condemnation, which however is most certainly the case with man.

On this ground we acknowledge that though without God's anticipating grace the ruined nature is wholly incapable of seeking, choosing, and appre hending the good, and likewise the same holds very hard and is possible only in a rudimetary way when aroused by simply the general communication of divine grace—yet nevertheless it must be held not entirely impossible but in a certain respect and in fact possible, since God the Lord certainly deals with us this that He puts before us on the one hand commands (Ex. 20: 3–17; Matt. 17: 5), counsel (Rev. 3: 18), motives (Isa. 55: 1–7; 2 Cor. 5: 11, 18–21; 6: 1), promises (Isa. 55; Matt. 11: 28–29; 2 Cor. 6: 17–18), blessings for good undertakings (Isa. 45: 22; Luke 18: 25), and finally an eternal reward (Matt. 25); on the other hand contrariwise warning (Gen. 4: 6–7; 1 Cor. 10: 11), threatenings (Deut. 27: 26), chastisements (Heb. 12: 5–11; 1 Pet. 1: 6, 7; Rev. 3: 19), and terrible judgments (Deut. 28: 15; 29: 19,20) both temporal (Isa. 29: 13–15) and eternal (Matt. 25: 46); all of which would otherwise seem strange and inconsistent (Deut. 32: 3, 4).

However, from what has thus far been said in a general way we must be careful not to draw the conclusion that man is equally capable to use his free agency aright in spiritual things as in natural things. Far be it! The contrary is plainly taught not only by the Holy Scripture (1 Cor. 2: 14), but also by reason and our daily experience (Matt. 7: 13).

For this reason we conclude that ordinary impulses in the direction of the good moving simply on the plane of reason must be carefully distinguished from those that are spiritual, far more powerful (Ezek. 36:

25-27), and special (Rom. 9: 12–18); that the former nevertheless, are sufficient to awaken in us certain incipient longings (Prov. 2: 4–7), and that such seeking is the God-ordained way to obtain more (1 Chron. 28: 9; Prov. 8: 17; Matt. 7: 7) yet out of grace (Isa. 55: 7); that, accordingly, fallen man to whom Grace has come (Micah 6: 8; Rev. 3: 20), has still the ability left to him to take to heart more or less the general promptings of grace, to prove them, to adapt himself to them, and wait for more grace (Ps. 37: 24; 27: 14; Isa. 40: 31; Lam. 3. 24–25). (See further Art. 17).

To be continued.

Under the Evening Lamp.

Pulpit and Pew.

The pulpit has nowadays become too much of a practising field for elocutionary and rhetorical athletics. Many a young fellow takes advantage of his position as minister, and talks and rants and "orates" not as much with an eye single to the benefit of his hearers as to enhance his reputation. The exercise he takes in the pulpit may be good for him, but is not always good for his people. The aim of the conscientious preacher, as he ascends his pulpit, should be identical with that of the Sunday-school teacher. He should not be satisfield with his efforts until he is assured that his people have learned someting, have gained something definite. Audiences may be thrilled by an orator whose personality is magnetic, whose speech is winning, whose words are like apples of gold in pictures of silver; but if they rise from the spell, filled more with the man than with the message, the result is failure.

The preacher is primarily a teacher. He is filled with the Holy Spirit that attention may be concentrated not on himself but on what he has to tell. The Spirit accompanies and enforces the truth whenever spoken in faith and love, whether amid thunder and flames or with the still small voice of a soul that knows whom it believes. "Clearness, force and earnestness," says Webster, "are the qualities that produce conviction." These words are applicable to a good sermon, and indicate the conditions under which the Spirit does His effective work. To make things plain is the first duty of a preacher. When I write a letter, I do not care to make my penmanship ornamental, nor will my correspondent thank me for it, but I want my characters to be plain and legible so that he can read them with ease. The ideas expressed are more important than the form of expression.

The preacher should aim to make his text clear and transparent, until the hearers cannot but grasp the essential meaning, the only meaning, of the passage. He should teach them to understand what they read when they read the Bible. He should teach them the art of reading the Bible, the principles of interpretation to be employed, the dispensational place and setting of any book or chapter. He should teach them how to get around apparent contradictions, how to avoid erroneous interpretation. He should see that his people are established upon solid ground, that they may give good reason for the faith that is in them, and not be blown about by every wind of doctrine.

Definite Scripture truth is something that too few people possess. They are under the vicious impression that opinion is as far as they can attain to, that certain knowledge is beyond attainment—yea, that it is God's will that they should not know now. Hence the Bible is a sealed book to them, a forbidden tree, whose fruit dare not be tasted, for fear of prying into secrets which are not lawful to inquire into. The faithful preacher will dispel all such illusions. He will make men familiar with the Word of God, specially written for their learning and benefit, whose contents are to be known and searched and cherished more than the most plausible worldly wisdom or the traditions of the fathers, however venerable.

When Philip preached to the Eunuch, we are not told how he said it, but what he said. "He preached to him Christ." When Paul came to the Corinthians, who idolized eloquence and brilliant verbal pyrotechnics, he told the simple story of Christ and Him crucified, not with excellency of speech or of wisdom, but in meekness and fear and much trembling, accompanied, however, by demonstration of the Spirit and of power. His bodily presence was weak and his speech contemptible, and it must have been the truth rather than the man, what was said rather than how it was said, that won the multitude from their dumb idols to serve the living God and to wait for His Son from heaven.

Let our young ministers learn first of all what to preach. The Holy Spirit will teach them how to preach it. In short, the matter will determine the manner. The whole art of preaching lies in the observance of this condensed rule: Speak the truth in love.

H. G. A.

Dr. Scofield's Plain Papers on the Doctrine of the Holy Spirit.

H. G. ALLEBACH.

Rev. C. I. Scofield, of the Northfield Seminary, is certainly one of the clearest and most convincing Bible expositors wielding the pen. He lays claim to no great authority, and his works are not at all pretentious in appearance or in conception. But he is preeminently sound and sane. His "Rightly Dividing the Word of Truth" is a sort of Bible Primer that should be in everybody's hands, better than any catechism we have yet seen. Any one that has mastered it has the key to the Holy Scriptures—he stands upon rock-bottom and cannot be moved. His discussions of the International Sunday School Lessons under the heading of "The Heart of the Lesson" and his "Biblical Notes and Queries" department, both appearing regularly in the Record of Christian Work, are always very suggestive and helpful.

This by way of introduction. His "Plain Papers on the Doctrine of the Holy Spirit" has lately fallen into our hands. The book justifies its name. *Plain* is the best adjective that will fit it. And the errors he exposes are as plain as the truth he brings to light. His method of treating his subject is first of all dispensational. After proving that the Holy Spirit is a divine Person, he groups His activities and manifestations and human relations under five heads:

1. Before Christ's Incarnation.
2. The Spirit's relation to Christ's Person and ministry.
3. From Pentecost to Cornelius.
4. His present offices as shown in the Epistles.
5. The Spirit in the future Kingdom age.

Some of the leading facts brought out are: No way was revealed to the Old Testament saints by which he might receive the Holy Spirit, and after He came upon an individual there was no knowing but that He might leave him again. All Old Testament saints in the Kingdom must have been born of the Spirit to get into it. In the Incarnation period, every believer might have the Holy Spirit by simply asking. After Christ's resurrection, the Spirit was imparted to all believers by virtue of their being believers, without the necessity of prayer. But (and this will seem very new to the average reader) until Cornelius' time, generally an interval of time elapsed between the receiving of Christ and the baptism of the Spirit, and then the mediation of the disciples was commonly necessary. This whole period Acts–2 to 9—is "peculiar, transitional and Jewish." Cornelius was the first to receive both at the same time, and this has been the case with Gentile converts ever since. The Spirit is *with* men to convict and regenerate them, *in* them to cleanse and renew them, and *upon* them for power and service. There is an indwelling of the Spirit, a baptism by the Spirit, a filling with the Spirit. The indwelling begins with conversion and seals the believer forever. The baptism makes the believer a member of the body of Christ, of the true Church. The filling is necessary for power. It can be repeated many times. The conditions for filling are consecration, faith and prayer, and being careful not to grieve or quench Him. The filling of the Spirit is indispensable, not to salvation, but to service.

As to the errors on this subject current in Christendom which Dr. Scofield brands, the most common one is that condemned in these works:

"Much which has been written and said is distinctly unbiblical: much, of which so strong a statement would not be warranted, has the grave demerit of interpreting Scripture by experience, instead of subjecting experience to the test of Scripture. Something is confidently asserted because the writer has "felt" it. Not infrequently the Spirit has been put into the place of Christ. Much of this mass of testimony is deeply legal in its spirit. Believers are set upon various works to the end that they may receive the baptism with the Spirit. They are directed to pray, empty themselves, to cleanse themselves, to die to self and the world."

One final but (in the light of much which is said and written) necessary word as to the ground of the Christian's assurance of the filling. Much is said, most harmfully as the writer believes, concerning consciousness. The harm done by that word lies in identifying it with *feeling*. It seems to be supposed that the Christian who definitely and continuously yields himself and his members, and who has really been filled with the Spirit, will know it by *feeling* holy, or powerful. That, in a word, he will be conscious of the Spirit. Nothing can be more misleading.

Learning, and the Word of God.

You will not misunderstand me when I say that, in one sense, the Bible is all human. All the instruments used in its production were men. No angel or spiritual being was used for this purpose, but "holy men spake as they were moved by the Holy Ghost." You find in its varied pages accurate pictures of the times of the writers; we are in Babylonia, in Egypt, in Palestine, as the case may be. We are living in the times of the Pharoahs, of Solomon's far reaching empire, or of Nebuchadnezzar's Gentile supremacy. In the New Testament, we are under the Roman yoke, and Greek civilization and culture are apparent. If I may so say, there is no precocity in the writers. Moses does not tell us of scientific discoveries in Astronomy, nor Job of the steam engine. Each writer is as artless and simple and natural as it is possible to conceive. And yet there is the conviction of each that God the Spirit is guiding, moving and dictating. These may not be called scientific books, as we ordinarily use that term, but they are not unscientific in the sense of being inaccurate. Nothing contradicts the latest discoveries in the natural world. Without question, the Bible is a moral book, dealing with moral questions, but you will not find inaccurate statements in it upon any subject. It is silent on that which man is left to find out for himself; but upon the great question of sin and God's remedy for it, and God's purposes—here, where science must be silent, the word of God is eloquent No doubt a careful and reverent study of Scripture will constantly bring out beautiful harmonies between its statements and the facts of nature; for are they not—nature and Scripture—but two volumes by the same author?

But, as I was saying, you find the human authors of the various books of the Bible to be men, men of the times in which they write. You find them, too, capable of feeling of a very intense character. Witness the tears of Jeremiah, the indignation of Isaiah, the sarcasm of Elijah or Malachi. Go with Paul into the sanctuary, and hear his breathings of praise and worship. These are no mere automata, unintelligent and uninterested in what they say; farthereat from it. To be sure you will find them conscious of being used to utter things the depths of which they have not fully fathomed, as the prophets "enquired and searched diligently, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. 1: 10). They had further revelations as to these things, and fully realized they were uttering the mind and words of God. We are brought up against that fact constantly. Thus the fact of their being men never interferes with their being just the instruments of the Spirit of God.

And what varied instruments! Here is Moses, the man learned in all the wisdom of the Ezyptians. Here is David, the Royal Shepherd, with the echo of the sheep-folds and the clash of battle still sounding through his psalms. Here is Isaiah, the poet, taking loftier flights than ever poets dreamed of; and Amos almost uncouth in his bluntness, but striking just the note required. Peter, the fisher, and Paul the scribe; Matthew a tax-collector, and Luke a physician. Each writes in his natural style, but each is after all only an instrument for another Hand to play upon, making not only individual harmony, but as an orchestra, uniting in a chorus, which speaks of the glories of the Christ of God.—*From the Person and Work of the Holy Spirit, by S. Ridout.*

A Dedicatory Sermon.*

BY M. S. MOYER.

Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's. 1 Cor. 3: 21-23.

The saying, that the cause sanctifieth the means, is only partially true. There are things that are so decidedly bad, that, though employed in the best cause, they can not be made good or allowable. It is true that the Almighty can bring good even out of evil things. But God does not *need* the evil to accomplish the good; men do the evil, and God in His wisdom knows how to change or direct the course of events; and what was calculated to accomplish a wicked purpose accomplishes a good one. The best illustration of this is the story of Joseph and his brethren But God did not *need* this wickedness of Joseph's brethren; he could have accomplished His purpose without it. Joseph could have been brought to Egypt in a more honorable way. Or God could have raised up some one else to interpret Pharaoh's dreams and to give advice regarding the storing of the grain. We must not understand that God, to accomplish a good purpose, really *selects* evil means because they are superior to good ones; but wickedness is in the world, and God in his might brings good out of it to all those who love him. We may take it for granted that all things, even those which seem to possess nothing but mischief, will finally show that they have accomplished good for God's children; not because of human selection, but because of God's wisdom and direction. A good thing used in the place of an evil one would have accomplished as much if not more good than the evil one did The good resulting from a good thing is more apt to reach every class of society than that resulting from an evil one. Let us however not forget that we have neither the wisdom nor the power of God to direct the course of events. The Apostle tells us, if we say: "Let us do evil that good may come," that our damnation is just.

But there are many things which were originally good; and, properly used, are still productive of good; while the fact that they have been so frequently abused has made many good people believe that the things are evil in themselves. These are some of the things of which Paul says: "They are *yours*." God's children are to use them, to exercise and cultivate their discretion and common sense, as well as their self-control and fidelity; thus preparing themselves for the citizenship of Christ's eternal kingdom.

It is impossible for me to name all these neutral things, that are good or bad just according to use. Our passions and appetites, and all our various powers of body and mind come into this category. They were originally good and are productive of evil only because man has been perverted by sin, and abuses the gifts of God to his own injury and the injury of others. Those persons, who have been rescued and adopted into God's family by the grace of our Lord Jesus Christ, are told that all things, not evil in themselves, are given them, to be used unto the glory of God and the welfare of themselves and their fellowmen.

"All things are yours," says the Apostle; but he concludes: "And ye are Christ's, and Christ is God's." This implies that all things are ours, only to be used for the advancement of the kingdom of Christ and the glory of God. Whatever is a hindrance to this is not becoming a child of God. Whatever is antagonistic to God and his kingdom in its very nature, is evil, and no good purpose can sanctify it. As followers of Christ and as children of God we can not bear the idea that we should do any thing that in any way interferes with the spread of the Gospel; or that should cause any one to speak disrespectfully of God and our Savior.

The person who is conscious that he is Christ's, and through Christ a child of God, will certainly feel a desire to express his gratitude in the most effectual way. He knows that in no way can he serve God better than by bettering the condition of his fellowman for time and eternity. He can not please God in any way so well as when he enlists all his material and mental powers into the service of rescuing men, women, and children from perdition; to lessen their temporal sufferings whenever possible; and, if possible, to make their lives endurable if not also agreeable in this world.

*) Delivered at the dedication of the new School Building at Bluffton, Ohio, Oct. 31, 1900.

Paul, Apollos, Peter, the world, life, death, things present, and things to come, are all offered to the follower of the Lord Jesus as means to accomplish the object of his heart's desire. A wonderful store both in regard to quantity and variety! What a large store house it would fill!

That the teachings of Paul, Apollos, and Peter should be available in Christ's service, will not seem strange to any one; but that Paul did not do some inconsiderate talking when he told the Corinthians that the *world* was theirs may be hard to comprehend for many pious readers of the Bible. Those pious, well-meaning people make the mistake, that they do not properly distinguish between the abuse and the proper use of the world. The Christian who realizes that he is in possession of all this wealth must beware of false idea's of personal liberty. Some think it consists in the privelege of using the world and worldly things, especially strong drink, in whatever way and quantity they please, providing they hurt no one but themselves and their families. This is a mistake; we have no right to injure ourselves; much less our families. God has not given us the world, nor anything therein, for any other purpose than to advance our individual happiness and the happiness of our fellow human beings. We should further consider that happiness is not the pleasure of the moment, which is followed by re-action and misery; but that true happiness is a permanent condition; or, if not permanent, does under no circumstance contain a seed of misery for the future. The drunkard, the opium-eater, the sensualist, and some others, make themselves momentarily happy only by practically relinquishing some claims to future happiness and enjoyment. The person who is dishonest, and estranges himself from God, because he thinks he can make his temporal existence more cheerful, practically sells his prospect for eternal life and happiness for a few moments of pleasure and enjoyment in this world. It is not to such use that God has given the world to his children; but that they should use it wherever and whenever they can to further their own true happiness and the true happiness of others; thus adding to the glory and honor of the name of the Lord.

The proverb says: "Knowledge is power." All that our text declares to be ours is also convertible into power. If it were not, it would not be worth possessing The careful study of the teachings of Paul, Apollos, and Peter will make us more efficient teachers and more exemplary citizens; or in other words, will make us more powerful. "*Life and death.*" We can do good by living for Christ and also by dying for Him. The death of martyrs has made many converts to Christianity. Many a martyr has likely accomplished more by suffering and dying than by living.

"Things present and things to come are yours." This dispels all doubt as to whether improvements and inventions of later times could and should be used in God's service. The clumsy means of locomotion that existed in the time of the Apostle were used to bring the messengers of Christ from country to country; but if in later times people should invent means for speedier travel the followers of Christ were to use them without scruple. Christian people are not only to use the later inventions of speedy locomotion, but all other inventions are theirs to use; providing they can utilize them in the service of God. The printing press has become a power, that is now second to none in the world, and Christian people may rightly say of it: "It is ours," to do good with, though others use it to do evil.

General education, higher education; surely they are powers that can not be overlooked. Shall Christian people remain indifferent and see how selfishness and worldliness are drawing them into *their* service? No, they too belong to the things of which the Apostle says: 'They are yours." What is education else than a development of the latent powers of man, the God-given faculties of heart, mind, and body? Either the world will educate the rising generation and use the power developed for exclusively worldly and temporal purposes, or the church of Christ must also educate, and at the same time impress the truths of the Christian religion into the hearts of the young, and thus get at least a *part* of the developed power into the service of Christ. God manifests his love with a certain impartiality. He lets the sun shine on the good and the evil, and the rain descend on the just and the unjust. With the same impartiality He has distributed gifts and powers of mind and body among the members of the human family. These powers are dormant in childhood, but are developed by study and training in the schoolroom, as well as in the great school of practical life.

The chief of all the commandments of God is: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Now, we do not love merely with our feelings; but our feelings prompt us to actions, wherewith we endeavor to please God; and that these actions may prove the more effectual, we enlist all the powers of the soul and the mind into their service. This is to love God with all our strength, with all our soul, and with all our mind.

This love must necessarily prompt us to have these powers increased by education The opportunity is ours to do so. The zealous child of God desires that all be given into God's service. A certain German hymn when translated into English says about this: "O, that I had a thousand tongues, and a thousand mouths, I would, from the depth of my heart, employ them all to sing one song of praise after the other, concerning the good the Lord has done unto me!" Should we not be able to add: "If I had a thousand minds, and the strength of each increased to a thousand fold, I would employ them all to work out the welfare of man, and to add glory and honor to the name of the Lord

Were it not for the fact that the powers of the mind could be put into the service of the Lord, it would be absurd religiously to dedicate a school house or educational building. In dedicating anything we give it over to a certain purpose. We dedicate this house to be a place where the mental powers of the rising generation may be developed and the mind stored with useful knowledge. At the same time an effort is to be made to have their hearts turned heavenward; that in consequence thereof the mental strength and acquirements may be put into the service of God, to benefit and bless the human family, at home and abroad, for time and eternity.

To-day we can dedicate this building only by declaring our purposes. It remains for the instructors and others who are to carry on the work, to carry out those purposes. We can not impart any sanctity to these walls. The building will never be holier, than the people who do the work within. But prayerfully we will now declare: "This building is to be one of *God's* houses." Although many mistakes will no doubt be made within its walls by those who direct its work, as we are all human and imperfect at best, we will still trust that the purpose of the body dedicating it to-day, shall never be changed, but carried out and perfected; so that future generations will bless the day when the first thought, that we should have this institution, originated. May God give success to these our intentions!

Instead of "Revivals."

By Hiram C. Brunner.

An eloquent Philadelphia revivalist who less than a year ago accepted a call to a New York church, has resigned, and one reason said to be given is that his people were dissatisfied because he preached evangelistic sermons to audiences of which nine-tenths were members of the church. Certainly they required another kind of instruction. The Methodist Episcopal church in this country has announced the intention of securing, if possible, the adhesion of two million converts as a centennial gift to the Lord; and the method to be usually employed is that of revivals. But the winter is now well along and there is hardly a shaking in the mulberry trees.

A generation or two ago revivals were the accepted order of religious activity in the churches. Once in perhaps seven years the churches would conclude that their numbers were being depleted by death, that none were taking the places of those who died, that coldness and irreligion were prevalent, if not immorality, and that it was time for a revival. An evangelist would be called, the pastor and members would give their help, meetiegs would be held every night for a month, and some scores of converts would be gathered in. It was a good and useful work and no other way was known. After the converts had been baptized and received, the interest in religion would decline, and seven more lean years would follow. But of late the revivals are apparently coming to an end. Our city churches have comparatively none. Yet their membership increases as well as those in the country that have no revivals. The accessions to these churches come in other ways. The purpose of the revival is to secure conversions, but it is only a second best way to reach an end. Its reason rests in a bad religious condition which requires heroic treatment. The gentle rain is a better force than the deluging hurricane; the quiet teaching of the young is a better way to secure good Christian character than that which would smite down the hardened and callous soul. The progress of Christianity and the multiplication of religious forces make revivals unnecessary, while Christian culture takes their place.

And why should we lament the old revivals when the new way is so much better? What is to be desired is that which every church worthy of the name requires, and which, in our common parlance, we call conversion—what Jesus meant when he said: "Ye must be born again." It is the conscious turning of the soul to God by faith in the propitiatory sacrifice of Christ; a resolve to live the life of self-sacrifice in obedience to the will of God; the consecration of all one's powers to the service of God and man; it is that love to the great sum of Being, divine and human, in which self is swallowed up, as the drop in the ocean. Even the ancient religion of Jewish required it; but Christianity best defines it, and best presents the motives which secure it. Even if it be gained through some disturbance of the soul and strong compunction, the result is the most blessed achievement of man's religious nature; but Wordsworth's way is better, which finds it in the "quietude of thought," and we cannot but be pleased that the majority of true Christian churches are now securing their converts in other and better ways than by revivals.

Hatfield, Pa.

Graciously Delivered.

The following outline of the way in which the Holy Spirit brought one of God's children out of the bondage of several secret societies may be of interest and at the same time helpful to many who are still where the writer was for so many years.

Before giving the account referred to I would like to make a statement. The statement is this:—For many years before the Spirit's leadings were obeyed, there was doubt in my mind as to the "rightness" of my continuing a member of an oath-bound organization. During those years, in conversation with many others, I found this questioning was quite general. Others, with myself, however, put the consideration aside, remaining members, though not wholly satisfied as to the expediency or as to the lawfulness. I believe thousands are in this same condition. In my own experience this proved true, however strange it now seems to have been; while questioning as to the lawfulness and the expediency of these things, I was generally at once very much irritated when any anti-secret society man approached me on the subject.

About the following account there is nothing marvellous; the record is but a simple narration of the way the Blessed Lord led one who became willing to be made willing to obey. God grant it may help many who have not yet followed their Divine Lord as far as He would lead them.

A NORTHFIELD EXPERIENCE

In the summer of 1897 it was the writer's intention to visit Ocean Grove, instead of Northfield as had been his custom for several years previous. Circumstances prevented the intended visit. Having this year attended the Students' Conference I decided not to make a second visit that year, but to go elsewhere if not to Ocean Grove. Three times I was led to consider Northfield, three times I decided in the negative. A seemingly irresistable impulse at length changed my mind. Writing to Mr. A. G. Moody, in his answer he mentioned Revell Hall as a pleasant place to stay. Having been to Northfield several times before, I intended to board elsewhere and gave Revell Hall no more thought until after leaving Providence. On the way to Worcester I was impressed to secure a room there and so I telegraphed Mr. Moody from Worcester. In all this I was wholly unconscious whom it was God's evident purpose I should meet there. Had I known this I should have gone elsewhere.

Reaching Revell Hall late in the evening I saw none of the guests until morning when I found myself placed, at breakfast, next to a quiet gentlemanly person introduced to me as President Blanchard. The acquaintance thus made led to conversation and drew us together several times before I had any idea who my new friend was. Conversation was turned on one of these occasions to the matter of secret societes, not by Mr. Blanchard, but by myself, an unusual thing on my part. Had the conversation been begun by Mr. Blanchard it is probable he would have been shunned at once. Mr. Blanchard's courtesy and culture made me give attention to what would have been, under other conditions, decidely antagonistic to my long cherished beliefs so that when he spoke to me on the subject, though my sympathies were at once aroused in opposition to what he said they were drawn to the speaker as never before towards any other anti-secret society man or woman. Afterwards I listened with some little degree of attention to a lecture given by Mr. Blanchard, in the Auditorium, not because I had the least interest in what he said but only because I had become interested in the lecturer. His lectnre, however, impressed me as the earnest conviction of an intelligent Christian gentleman and held my thought because of the sweet, tender, Christlike spirit with which he presented his opinions, which forced themselves upon me as reasonable.

It is not the writer's nature to readily yield to opinions opposed to his own. This case formed no exception. I very soon rallied my natural obstinacy with the thought (admitted to me in private conversation): "He knows nothing about what he said except from what he has been told by others." My own opinion then asserted itself: "He has had no personal experience and knows nothing; I have had the experience and see no real harm."

MOODY'S QUESTION.

However, I confess to leaving the Auditorium very much more disturbed than ever before on the question. It was evident to me that the enemy had attacked and captured my outer line of defenses. I felt I must now rally my forces to defend the center. This I at once attempted to do. After considerable thought I was led to seek God's blessing in answer to prayer. The following morning was, I think, Lord's Day. Be which as it may, at the morning prayer-meeting on Lord's Day I was under deepening conviction though refusing to yield. Mr. D. L. Moody asked if any one had any special request to make. I felt impelled to ask his prayer for guidance but would not until the close. Well do I recall Mr. Moody's short sharp question: "Do you want us to pray for you about the lodge business?" My answer was: "Yes, I do." Every address given that day seemed to be pointed at me. The climax came in the evening, the text being:—"Harden not your heart." The text is all I remember about the sermon. Again returning from the Auditorium I came once more under conviction. Again I refused to yield. I reached Revell Hall in a very disturbed condition of mind, seeing what I ought to do but determined not to do it.

Once more I was driven to prayer. How long I continued before the throne I do not know but think it was well on to midnight. At length the Divine conquered the human. I said: "Lord, if these lodges and secret orders must go I now and forever give them up." With the resolution came peace and exceeding great joy. I knew, in the blessed assurance given me, that I had at last obeyed the Will of God.

THE DUTY OF CONFESSION.

The next morning another duty faced me, I was shown that I must make confession of the change on my return to my church. This was an unlooked-for difficulty. It did not seem so very difficult at Northfield but it grew harder with every mile passed on the road home. Every imaginable excuse seem to be suggested. The duty did not lessen in importance. I did not dare to say a word to any one before making the demanded confession, lest I might be turned aside from it. Grace sufficient was given Lord's Day morning. I announced the dealings of God with my soul. The statement was publicly made, and from that hour to my dying day I am free from all these entanglements. At the close of the service two young men came and thanked me for what I said stating that my testimony had made them decide not to join the———society as they were thinking of doing. Since that morning others have done the same thing as the result of duty done in the Lord's Name.

A BLESSED EXPERIENCE FOLLOWS RENUNCIATION.

A few days after this renunciation, in the Congregational Church, under the leadership of the same Holy Spirit through the teaching of Mr. MacGregor and Mr. Morgan, the Holy One was graciously pleased to lead me out into a never before known experience in the Blessed Life. For such an experience I had longed and prayed all my life. It is impossible for me not to connect this blessing with what preceded it. When the human gave up the hindrance the Divide was ready for work.

Personally I have ever since wondered how I could have chosen to remain blind all these years—twenty-nine years in all, over twenty-five years in the ministry—during which twenty-nine years I belonged to no less than seven secret societies. A few days after my renunciation Mr. Moody met me in the Auditorium with this question: "Did you see those gentlemen talking to me on the platform? One of them is a———clergyman. He told me that no one could be a true Mason unless he was a Christain. What do think of that?" I replied: "Mr. Moody, I should call it a falsehood." "So I think," said he. Yet, I do not doubt the clergyman referred to was thoroughly conscientious. It is just here I differ from many sincere anti-secret society men and women. The fact that I myself continued in secret orders for twenty-nine years, even though, as stated, sometimes wondering whether it was altogether right; and my own knowledge that I was, on the whole, conscientious in the matter, convinces me that it is a grave mistake to even believe men and women who remain in these orders are not as honest as those who have come out. I do not believe much good results from violent denunciation, as the manner of some is. Yet I am thoroughly convinced that if any one who is in an oath-bound society will but wholly surrender to Christ, the Divine hand will surely lead him out of them all. There must be the most perfect and wholehearted surrender of heart, mind, will and desire, however, before one as much in love with secret society work as I was, is likely to permit himself to be led out.

As one who has scores, yes, hundreds of times, in public as well as in private, defended the lodge system, preaching and lecturing in its favor, believing it to be harmless and beneficial, I would appeal to the hundreds and thousands of conscientious Christian people who are yet held in bondage to what clearer light would show to be darkness, to "Come out from among them and be ye separate." I believe, as in my own case, God has wonderful blessing for those who will cut loose from all such associations. Some things cannot be revealed to us until we reach the higher elevation of Light. When we follow our Lord to higher ground He will reveal things to be darkness which we before thought to be light. Not from the standpoint of the past but from that of the present, I would earnestly and lovingly ask all Christians to make this a matter of earnest prayer with determination to follow where God sees fit to lead, regardless of the cost.

Ernest G. Wellesley—Wesley,
Pastor Park Street Church, Providence, R. I.

Mr. Wesley's article can be had in tract form by addressing the National Christian Association, 221 West Madison St., Chicago, Ill.

Interesting Biblical Data.

It was the Jewish custom to first name the circumcised child in the prayer following the rite. It was during the prayer, therefore, that Elizabeth, the mother of John the Baptist, interrupted with the words, "Not so; but he shall be called John."

The fact that the "inn" or khan in which Joseph and Mary sought to lodge, had no room for them, would indicate that they arrived at night.

The 25th of December has been proved almost to demonstration to be the correct date of Christ's birth.

The gold in the golden candle-stick was worth about $25,000. Two glasses of olive oil were consumed each night.

Chapters were first introduced into the Bible about 1250, verses into the English Bible in 1550.

The first Old Testament book studied by the Jewish children was Leviticus.

Missionary.

Mission Items.

Missionary N. Hiebert, of India, has been advised by his physician that his constitution will be unable to stand the climate of that country and he is compelled to return before the warm season again sets in. He has had a severe attack of fever from which he is only very slowly recovering.

The brethren of Missionary Voth's home congregation, Alexanderwohl, are making some special sacrifice in order to bring about the erection of a church building at the Moki mission in Arizona. The money for this purpose has been subscribed by them for some time. A correspondent from there says that there is a feeling that this mission should receive more attention that it does.

Mission Expenses During the Year 1900.

The following sums, aggregating to $8157.51, were paid out of our treasury for Foreign Missions during the year 1900.

For missionaries' salaries, $3375; for the school at Cantonment, $1800; for repairs upon the different mission stations, $585; for sundries, including salaries paid to interpreters, medicine, freight on mission goods, etc., etc., $334.24; for the Arapahoe chapel at Cantonment, $648.09; for traveling expenses of our missionaries to India, $1200; for expenses of missionary Kreker while studying at Philadelphia, $175; for missionboard traveling expenses, $40.18.

A. B. Shelly, Secretary.

Ladies' Mission Societies.

The following list of mission societies with the accompanying data was compiled by the editor of the *Bundesbote*. It was desired to have the list include all the societies of this kind within our General Conference. There are two quite large societies, one at Berne, Indiana, with 168 members, and the other at Bluffton and Pandora, Ohio, with 155 members. The others range in membership from 9 to 48.

Name of Place of Society.	Name and address of Secretary.
Ashland, O.	Mary Miller, Ashland.
Bentrice, Neb.	
Berne, Ind.	Helen Lichty, Berne, Ind.
Bethel.	Anna M. Moyer, Excelsior, Mo.
Brainerd, Kan.	Anna Jantzen, Brainerd.
Bruderthal.	Liese Funk, Canada, Kan.
Christian, Kan.	Lena A. Krehbiel, Moundridge.
Clarence Centre, N.Y.	L. C. Krehbiel, Clarence Centre.
Deep Run.	Emma L. Gross, Plumstead ville, Pa.
Elbing, Kan.	G. P. Nickel, Elbing.
Garden Township.	Maria Schmutz, Halstead, Kan.
Geary, O. T	Anna R. Kruse, Geary.
Gnadenberg.	G. N. Harms, Elbing, Kan.
Halstead, Kan.	Anna Dester, Halstead.
Henderson, Neb	Margaretta Epp, Lushton.
Hereford.	Laura Bauer, Bally, Pa.
Hillsboro, Kan.	Anna S. Hirschler, Hillsboro.
Loretta, S. D.	Corn. Ewert, Loretta.
Mennoville, O. T.	Sara Voth, Elkeno.
Mt. Lake, Minn.	Maria Penner, Mt. Lake.
Newton, Kan.	Maria Suderman, Newton.
Noble, Ia.	Alvina Stuckey, Wayland.
North Danvers, Ill.	M. P. Lantz, Carlock.
North Alexanderwohl,	Cath. Banman, Goessel, Kan.
Pulaski, Ia.	Lena E. Schwartzendruber, Pulaski.
Putnam & Allen Co.	Verena Schaublein, Bluffton, O.
Quakertown, Pa.	Adeline Stauffer, Quakertown.
Salem,	Catharine Lehman, Dalton, O.
Salem,	Lizzie A. Miller, Freeman, S. Dak.
Silver Street,	Lydia Yoder, Goshen, Ind.
Sonderton, Pa.	H. D. Detweiler, Sonderton.
Springfield, O.T.	Veronica J. Schwartz, Shelly, O.T.
South Alexanderwohl,	Anna Schmidt, Newton, Kan.
Summerfield, Ill.	Katie L. Baer, Summerfield.
Trenton, O.	Anna Augspurger, Trenton.
Upper Milford.	Mrs. H. B. Schantz, Hosensack, Pa.
Wadsworth, O.	Ada J. Yoder, Wadsworth.
West Swamp.	Emma Mohr, Milford Square, Pa.
West Zion.	Auguste Dalke, Moundridge, Kan.
Zion.	Lizzie Stauffer, Primrose, Ia.

For What it is Worth.

A subscriber from Excelsior, Mo., sends us the following recipe as a "Cure for small-pox and scarlet fever:"

Sulphate of zinc one grain.
Foxglove (digitalis) one grain.
Half a teaspoonful of sugar. Mix thoroughly with two tablespoonfuls of water then add four ounces of water. Take a spoonful every hour. Either disease will disappear in twelve hours. To a child give less according to age.

To the above we would simply remark that whatever virtue this medicine may possess the diseases for which it is recommended are of such a serious character that it seems to us one would always want the service of good physician both to properly diagnose the disease and to direct the proper application of the treatment.—Ed.

Deaths.

Schrock.—On February 18th, 1901, near Middlebury, Indiana, Mary, widow of the late Rev. Benjamin Schrock. Mary (Stutsman) Schrock was born in Holmes county, Ohio, November 8, 1821, united in marriage with Benjamin Schrock November 9, 1842. To this union were born twelve children, eleven of which, seven sons and four daughters survive to mourn the loss of a good mother. "Grandma" Schrock was known all over the community for her exceptionally sweet and loving disposition. It will be remembered that the husband of the deceased, who preceeded her to the spirit-world just six years ago, was the first pastor of the Silver street Mennonite church. Funeral services were conducted by J. C. Mehl at the Gruver Lutheran church.

Strunk.—On February 20th, 1901, in Richland, Bucks county, Pa., Samuel S. Strunk, aged 71 years, 9 months, and 11 days. Interment was made at the East Swamp Mennonite church, where the deceased was a faithful and beloved member for many years, on Tuesday February 26th. Funeral services were conducted by A. B. Shelly, who spoke from John 14: 1-3, at the house and from Isaiah 3: 10, at the church The deceased is survived by his wife, four sons, four daughters, seven grandchildren, four brothers and six sisters. Of his brothers and sisters the youngest is over 60, and four of the older ones over 80 years of age.

Brand.—On February 26th, 1901, near Summerfield, Illinois, Hulda Brand, daughter of John J. and Mary Brand, aged 1 year, 6 months and 1 day. Interment on the 28th at the Summerfield Mennonite cemetery. Funeral services were conducted by Rev. C. H. A. van der Smissen. Text, Matt. 22: 21.

Underkoffler.—On February 26th, 1901, at Collegeville, Pa., of cholera infantum, superinduced by LaGrippe, Ada, daughter of John and Jennie Underkoffler, aged 2 years, 1 month and 24 days. Funeral services at the house were conducted by J. H. Hendricks and at the Schwenksville Mennonite church by W. S Gottshall.

Dengler.—On March 5th, 1901, at the Mennonite Home, of paralysis, Catherine, widow of Samuel Dengler, aged 79 years and 7 months. At the house of her son Franklin spoke Henry H. Johnson and in the Schwenksville Mennonite church the services were conducted by W. S. Gottshall. Interment in the Schwenksville cemetery.

Schaeffer.—On March 9th, 1901, at Limerick, Pa., of bright's disease, Emma, wife of Jonas M. Schaeffer, aged 25 years, 3 months and 23 days Interment at the Limerick Evangelical cemetery. Funeral services were conducted by W. S. Gottshall.

Reichert.—On March 14th, 1901, near Schwenksville, Pa., of paralysis, Catherine, wife of Jesse Reichert, aged 80 years, 1 month and 23 days. Funeral services at the house by W. S. Gottshall and at the Old Goschenhoppen church by C. R. Fetter.

Contributions.

For Heathen Missions.

From John and Elizabeth Weber, Henderson, Neb. $45.00; John P. Epp, $5.00; Widow Jacob Wall, $2.00; Peter Kopper, Hillsboro, Kan., $2.00; Canton cong., Kan., $9.37; Bergthal cong., Oklahoma, $10.00; Zion S. S., Polk, Ore., $4 40; Anonymous, Berne, Ind., $100.00; Salem cong., Dalton, Ohio, $6.48; Anonymous, ElReno, Okl., $5.00; Anonymous, Newton, Kan., $6.00. Gratefully acknowledged,

Brainerd, Kan. Gustav Harder, Treas.

For Evangelizing Work in the Middle District Conference.

From cong. at Berne, Ind., $79.39; Pandora, O. cong., $18.36; M. J. Kreibuill, Canton, O. $1.00.

Gratefully acknowledged,

Pulaski, Ia. W. W. Miller, Treas.

For Relief Work.

Sufferers in India.—From Ruth Krehbiel's S. S. class, Halstead, Kan., $2.76; Anna Lehman's class, 90c; Sister Emma Lambert, Ebing, Kan., $1.00.

Orphan Asylum in Armenia.—From Salem cong., Dalton, Ohio, $10.00.

Galveston Sufferers or New York City Mission.—From Salem cong., Dalton, Ohio, $5.00.

Gratefully acknowledged,

Harrison Landis,
Treas. Emergency Relief Commission.

Paid their Subscription.

Abraham M. Fretz	Sept.	'99
A. M. Fretz	Sept.	'01
John M. Fretz	Sept.	'02
Eliza Ann Siever	Sept.	'01
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H. H. Leatherman	Sept	1900
Lizzie Trefflinger	May	'01
Lizzie Leathersma	Dec	'01
Isaac F. Rickert	Jan.	'02
Magdalena Shaddinger	Apr.	'02
Fanny M Lob	Apr.	'02
J. Beam Bechtel	Feb.	'2
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Elizabeth Fiyer	Sept.	'01
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Items of News and Comment.

Five young people were received into the church at Summerfield, Ill., on Sunday before Easter.

The quarterly conference of Mission workers in Oklahoma was held on April 4, at Cantonment.

The Mennonite orphanage at West Liberty, Ohio, and an Old People's Home at Rittman, Ohio, are to be dedicated on the 14th and 20th of May respectively.

The Easter record of accession to church membership in the congregation at Bluffton, Ohio, is,—Thirty-two baptized and six received by right hand of fellowship.

Bro. S. Mosiman, of the Mission School at Cantonment, Okla. has lately been in some of the congregations of the Middle District helping thus to strengthen the Interest in our Mission work.

Rev. Abraham H. Gottshall who died on April 1, was one of the oldest ministers connected with the Eastern Conference. Owing to failing eye sight he withdrew from active service several years ago. For some time before his death he was totally blind.

Rev. Jacob Buller, an Elder in the Alexanderwohl congregation, Kansas, died on April 5th at a ripe old age. At the time this flock with a number of others migrated from Southern Russia to this country, Bro. Buller was influential in directing the congregation to their new home.

The ministers of Kansas in a recent meeting adopted a resolution endorsing the rule followed by the authorities in Bethel College requiring from young men who wish to take up the studies of the course for Evangelists to bring a satisfactory testimonial from their home congregation.

The Philadelphia congregations received accessions to the membership as follows during Easter season: First church, 17; Second church, 8; Germantown, 1. Sunrise services were held at both our churches in Philadelphia on Easter Sunday. Notwithstanding the early hour the services were largely attended.

Several representatives of the "Mennonite Brethren in Christ" are stationed at Hadjin, Turkey, where they are doing work in connection with an institution already started there. Through the columns of the Gospel Banner, the organ of this branch of the church, they are calling for financial help that their work may be established in buildings of their own.

Our aged brother Joseph Stucky, of Danvers, Ill. is one of those "fathers in Israel" whose number should be larger, who know how to encourage the younger workers in the church and who takes a real delight in observing their activity and seeks wisely to direct them. Bro. Stucky thinks his time of tarrying here will be short but the evening of his life is bright with hope that stands firmly on the promises of Him whom to know is eternal life.

A summary statement of the attendance of students at Bethel College up to the present time gives the following figures: Total number of persons who have attended the school for longer or shorter periods, 509. These are classified into 369 males and 140 females; 434 from Kansas, 75 from other states including 4 from Russia. Of those who have left the school 104 are teachers, and 18 preachers including 8 missionaries. The highest yearly enrollment is 137.

A special meeting of the Western District conference was held on March 29th at Newton, Kan. The meeting was called for the purpose of receiving Bro. D. Goerz's report of his journey to India in the interest of the famine relief work and indirectly of our then prospectivte mission work in that country. The report was substantially the same as already published.

Representatives of the cult calling itself "Christian Science" seem to be increasing in number and activity in spreading this deceptive nonsense. In the words a brother from Geary, Okla. where some of these missionaries of anti-Christ are giving occasion to the shepherds to sound a note of warning, "it is so strange that people professing to be Christians should give ear to such teaching and believe such folly,"

There will be two important gatherings in our Eastern district this month—the annual church conference in the West Swamp church beginning with all day services on Sunday the 5th, and business sessions on Monday, and the convention of Y. P. Societies in Schwenksville. See the program in another column. We know enough of Dr. Yates to believe his address alone will be worth going a long way to hear.

The meeting of the ministers of the Eastern conference in the Germantown church on April 22, was very helpful to those present. Of the papers read, one will be found in this issue and will perhaps be found to appeal to the lay readers even more directly than to the ministers. The discussions were animated and practical The pleasure of the meeting was greatly enhanced by the excellent entertainment provided by the ladies of the congregation. The attentive presence of so many was also inspiring.

The congregation at Pulaski, Ia. has a flourishing Christian Endeavor society numbering fully fifty members. A brother from there writes that increasing interest and much good is the result of its work. A number of these endeavorers attended the Iowa State convention at Ottumwa last September and being the only representatives of our denomination there, they had their rally all to themselves. A local paper makes the following complimentary reference to it:

"One of the most unique denominational rallies held by the delegates to the Iowa state convention of the Y. P. S. C. E. was that of thirteen young people from Pulaski, Davis county, at the auditorium of the Y. M. C. A. building at 10:45 this morning. The Spirit is doing wonders for this one conservative denomination."

The annual conference of the churches on the Pacific coast will be held at Colfax, Washington, on May 22-24. On the program are several brethren from other conferences: D. Goerz, Newton, Kan., J. J. Baizer, Mountain Lake, Minn., and A. A. Sommer, Dalton, Ohio, who contribute papers on "Spiritual Life in our Congregations," "The Value of Bible Knowledge," and "The Biblical and Practical view of Congregational Support for the Minister." Of the local workers, P. R. Aeschliman, of Colfax, will speak on "The Object and End of Preaching;" Samuel Bachman, on "The Dangers Threatening our Congregations in the West;" Jacob Hege, of Estrella, Cal., on "The Literal and Figurative Practice of Feet Washing"; and P. J. Gerig, of Enger, Oregon, on "The Duties of Church Members toward the Minister." A convention on Sunday-school work and an all day mission festival will follow immediately after the conference. Bro. J. B. Baer, of Bluffton, Ohio, expects to attend and assist in these meetings.

From India.

Reports from our missionaries in India are anxiously looked for by many of our readers, no doubt. We hope to be able to bring you in our next issue a letter direct from the brethren in the field. For this time we will endeavor to give you something by translation from their letters in our German paper.

In February they (Penner and Kroeker) made a journey for the purpose of looking around for a suitable place to locate our mission. They started from Dhamtari, where they have been making their temporary home with Missionary Ressler and his associates in the work, on February 8th. They went to Calcutta where Missionary Hahn had promised to meet them. In Raipur they remained over night with some missionaries and received from them suggestions as to their search for a mission field. The next day they went on to Calcutta. Bro. Kroeker says: "This stretch of country seems to me prettier and more fertile than that toward Bombay. After a few hours ride we came to some mountains where there is a field that was recommended to us, about 150 miles from Dhamtari. Without stopping, our train rushed on regardless of the happiness or misery of the people through whose land we were hurrying. At one station we saw a victim of hunger. Only about 150 steps from the station lay a person who had died of hunger. How many millions lie similarly along the streets where Christians pass by, and perish miserably. Their souls thirst after the living water, but there are so few who reach it to them."

Arriving at Calcutta on the 10th (Sunday) they spent a few days in the home of Missionary Lee who is in charge of a large mission and besides has over 100 orphans in his house, which they educate and train, the boys for teachers evangelists, cooks, waiters, etc., and the girls for Bible women, teachers, and companions.

Here they found Missionary Hahn according to appointment. Both brethren describe the joy that they felt in meeting one whom they had learned to love and to whom they felt they could look for disinterested and valuable advice in their search for a field of labor. With him they looked over the pros and cons of several possible fields, and when they were much perplexed whether they should undertake a journey to one of these, Saranam in Gaya, the Lord by a providential timely receipt of a letter by Missionary Hahn made it clear to them that the consideration of that field must be dropped for the time.

Following Hahn's advice they proceeded to Reigarh which lies in the central province between high mountains, and is a "native state" having a king of its own. The principal object of this visit was to see what the king would say to the proposition of establishing a mission there. The result was not very encouraging. When pressed for an answer he put them off with the promise to write to them in four days.

From there they went to a place called Akaltara. Of this station the brethren write: "Akaltara lies somewhat elevated, about 20 or 25 miles from Bilaspur where there are missionaries But east of Akaltara there are no missionaries for hundreds of miles. About 8 miles from here is the large town of Tounanger. The heathen population of this district is estimated at from 3 to 4 millions. It is a field where many workers would have room. There are some 500 villages in the district.

"The country around Akaltara is very pretty. In the north there are mountains, some of them over 2000 feet high. The climate is said to be very healthy. It is British territory and it is therefore not difficult to

Continued on page 61.

DOCTOR ACKER TALKS.

It will not be necessary to follow the immediately subsequent career of Miss Jones after God's dealings with her on that eventful night of her conversion. She frequented the ballroom no more, going instead to the barracks of the Salvation Army. She could not at once decide to become a volunteer in its ranks, though her newly-found friends pressed her hard. The sentiment of her own home and church circles compelled her to assume a conservative attitude. But her manner of life was changed though her thoughts and acts were not so completely Christ-centered as they might have been. Miss Rosa multiplied her visits and her spiritual labors, and the two spent many an hour together reading the Scriptures. She wrote regularly to Pastor Peaceful, and proclaimed herself his ardent disciple.

But the Pastor's correspondence swelled considerably, in bulk after Miss Jones' conversion. One evening he received a letter the envelope address of which was written in a large, bold hand. It came from the Rev. Silas Scott Acker, D. D., Pastor of the Fourth street Episcopal church, Philadelphia, Pa. This dignitary wrote in part as follows:

Dear Brother,

There is a young lady belonging to my parish Miss Jones, who by virtue of an experience she passed through, has renounced society and embraced a somewhat Puritanical life. She shuns many of her old friends and indulges in rather singular talk about unworldliness. Her brain is filled with vagaries concerning the Millennium and the coming of Christ, and she is in danger of becoming a fanatic. After due inquiry on my part with the object of tracing the affection to its source, I discovered that you had been corresponding with her and that you were partly responsible for the sudden change in her views, manner of life, and even her loyalty to her church. Now you will pardon me for being blunt. I am an entire stranger to you, but simple duty impels me to ask you whether this proselyting work of yours has been exactly compatible with clerical, nay Christian courtesy. If you choose to entertain heterodox notions of Christian doctrines and regard it your calling to disseminate wild, radical and visionary teachings, it would be more prudent for you to seek your adherents among the great army of non-professors instead of making shipwreck of the faith of church members. May I kindly request you to cease communications with her? SILAS SCOTT ACKER.

To which letter the Pastor replied with mild-tempered firmness that he could not comply with such a request, but that he was willing to discuss all the points at issue on their own merits. Doctor Acker should state to what teachings he objected, and the Pastor would produce his proofs.

The Proper Relation of the Absent Church Member to His Home Church.*

BY A. S. SHELLY.

In order to a proper treatment of a particular phase of any subject it is necessary to take a good view of the subject in general. It is an approved method of study to proceed from the genus to the separate species composing it. I think therefore that in order to answer the question implied in the subject assigned, as to the proper relation of the absent church member to his church, it will be expedient to take a look at the proper relation of church members in general. From the general we can pass the more easily to the particular.

What then is the proper relation of a church member to his church? We may consider this under the two aspects of duty and privilege—active and passive. The member in his relation to the church is both a contributor and a recipient. The relation is a mutual one. Let us look at him first as a contributor.

The church of Jesus Christ is the "light of the world," as the moon gives light in the darkness of the night. The church as a body is to reflect, in the spiritual darkness of the world, the light of Him who is, not in a representative but an original sense, the "Light of the World"—the *true* light. The world sees Christ as He is represented by His people. To this composite picture of Christ every individual member of the church has his part to contribute. He may either improve or mar the impression.

As this is true of the church in general so it is also true of the particular church or congregation. The impression that the world gets of the principles and power of the Christian religion comes from the lives of the individual professors, and likewise the Mennonite denomination as a part the church of Christ, as well as the particular congregation, is judged by its individual members. From this it is evident that every church member sustains this relation to the church of Christ in general, to his own denomination, and to the particular church with which he stands formally connected, viz., of being a sharer in its representative character; and he is in so far responsible for the impression that goes out, of his own church and of the cause of Christ in general. People observing him and knowing his counection will say,—So, that is a Mennonite; that is a member of Pastor Grubb's or Pastor Fretz's flock, and that's a Christian. It seems to me therefore the first consideration of every church member in his relation to his fellow-members, his fellow-Christians, and his Master should be that he walk worthy of his connection in a life of humble yet radiant beauty of holiness, and exemplify in his daily life the principles of practical religion as taught in the Word of God and held in common by those with whom he stands connected in the church—in other words that he strive to be a creditable representative of the Master and of his church.

Secondly, each member stands related to his church in the sense of being a laborer associated with his fellow members in the work of the Master's vineyard, or under another figure, a soldier under the banner of Christ enlisted in a particular company and regiment. This membership of a particular company should make him feel none the less allied with the whole army of the Lord; but he must be in some company or other: he can not be everywhere at the same time. And standing thus connected, it is both his duty and his privilege to cultivate the *esprit du corps* in the local organization without any jealousy or envy towards other bodies in the same great army. He should take an active part in the work of the church and a lively interest in every movement that tends to increase its efficiency, remembering that much of that efficiency depends on his own faithfulness and that his own efficiency as a servant of the Master is largely wrapped up in that of the body with which he stands allied.

In the third place the church member stands related to the church as a recipient of the blessings which Christ has promised and vouchsafes to his followers as they *unite* in worship and in the use of His instituted means of grace. These consist in the united study, the teaching and expounding of the Word, the mutual upbuilding by exhortation, praise, and prayer, the breaking of bread in a vivid appropriation of redemption truths, etc. In order to derive the most benefit from these means of grace, the believer wants to have what may be called a church home. He can be and is edified in an assembly of believers anywhere, but experience proves that it has a very dissipating effect to have no church home but to lead a sort of religious tramp life. Moreover if the relation to his home church is as it should be, he will want to be in his place in the sanctuary as regularly as circumstances permit. To the blessings above enumerated may be added the sense of fellowship with those whose faces have become familiar and with whom one has come into blessed communion around a common altar. This does not exclude a sense of fellowship with believing and consecrated souls elsewhere. It does not mitigate against a fraternal feeling towards our Elder Brother's other brethren and a desire to come into touch with them as we may. Neither does the more general fellowship make the local attachment unnecessary. Both are essential for the normal development of the believer.

We have now dwelt hurriedly on the three essential phases of the proper relation of a church member to his church. It now remains to point out the application of these principles to the particular class mentioned in our subject, the absent members. This term we understand to mean such as are for the time being located in a different community separated from their church by distance so that their attendance upon its services can at best be only in the nature of occasional visits and these perhaps at long intervals. What relation can and should such members sustain to their home church? Let us go back and see how the relations of which we have spoken can be applied to them.

It will be evident that the first of these is not dependent upon distance or location and that in the matter of letting his light shine to the glory of God and the sustaining of the fair name of his own church, the absent member may, in a general way, have at least equal opportunities with those at home. He can by a consistent walk and conversation commend his faith to those about him. He can not throw off any part of the restraint that he would feel at home without endangering the reputation of his profession. He must not forget that wherever he goes observing eyes are upon him in his every day life. The true follower of Jesus will want no further restraint from a discreditable course of life, than His constraining love; but it is only natural that next to our desire for His approving smile will come the sense of honor as regards our being a credit to the part of His body with which our names are connected—our church.

We see therefore that a church has a right to look to its "absent" members as well as to those at home, to hold up a good name before the world in a clear profession and a clean, consistent life. But the church must be more than clean; it must be shining in its activities. And here we take up again the second relation. How can the absent member sustain a proper relation to the home church in the matter of missionary activity, using this term in its broadest sense? The true spirit of every Christian is expressed in that happy phrase, "saved to serve," and the members of a church are banded together for united service in the work of saving souls out of the world for Christ. How can the absent members share in this?

It is possible that by means of church literature, the use of the mails, and more or less frequent visits, they may keep in pretty close touch with the work of the church. They can contribute of their means to its support, and according to location and opportunity may sometimes become the active representatives of the home church for missionary work in their new locality. In such cases they will form the nuclei of new congregations which in the course of a healthy development will sooner or later become the church homes of their members independent of the mother church, in the same manner as the children of a family go out from the parent roof and establish their own homes.

Aside from this possibility of local missionary work in the name and by the assistance of the home church, it must be said that distance from one's church home is a serious drawback to the members thus separated. Unless actively interested in such local work, the vital connection with the home church is likely to become impaired and the interest in its activities to wane, by reason of the lack of personal contact with one's fellow members.

On the third point of relationship above discussed, the absent member is at a great disadvantage. Unable to attend with any degree of frequency and regularity the services of the church the spiritual life must necessarily suffer loss by reason of this circumstance. Let me not be misunderstood at this point. There are those on the "absent" members list personally known to me of whom I have reason to believe that they sustain a far higher state of spirituality than do many who live close to their church, and the unanimous testimony of such members verifies the truth of the statement above made. They realize with the writer of Hebrews that it is not good to miss the assembling together of believers for the purpose of worship and mutual upbuilding in the faith. And every true pastor of such members not only will approve but advise their making the best of the situation and uniting with believers around them in the worship of the sactuary. They will naturally go there where they find themselves in closest sympathy in matters of faith and manner of worship, and unless there is a proper opportunity for work in the name of the home church as above referred to, it is very desirable that they be active according to ability with those with whom they worship. It would be unworthy of any true pastor to desire to keep his "absent" members aloof from religions activity with others while he has no work for them which he can rightfully expect them to take up. For young people especially it is a most pernicious thing to become religious loafers. The habit acts like a destructive blight upon their tender soul life, which needs on the contrary the invigorating influence of active service, that it may grow.

How long such a double relationship of holding one's membership with a distant church may be continued can in the case of a live Christian be safely left with him to decide. Circumstances will make a difference in different cases. But purely sentimental considerations should not be allowed to weigh against the higher and more important matters that I have mentioned. We have but one life to live here in the service of the Lord. The day of work will soon be passed and "the night cometh when no man can work." The more blessed thought is that our Lord is coming again and "blessed is that servant whom his Lord when he cometh shall find so doing."

In conclusion let me say that this question of a proper relation of the absent members is one of the most important and most difficult ones for the conscientious pastors. Under church conditions ideally perfect this question would be eliminated. So would many others. But we must take our stand under conditions as they exist and reach out as near as we may to the ideal. If the presentation of the thoughts of this paper and their discussion will be helpful to one or the other in our efforts to come nearer to the idea of the Master, we will have reason for gratitude to Him to whose blessing alone it will be due.

*) Read at the ministers meeting in Germantown, Pa., April 30, 1901.

A Converted Christian.

Yes, ma'am, he is a converted Christian, that's what he is.

The little maiden beamed at me as she gave this description of the relative who had befriended her—a poor, motherless girl—in her need. From all I heard of Mr.———, I quite believe that her high opinion of him was justified, and that he was a truly God-fearing and consistent man. But, quite apart from the person described, the description remained in my memory—"A converted Christian."

She only meant to state, in an emphatic manner, that he was a believer in Jesus. She did not know, poor child, that if he were a Christain at all he had been converted to God. The words so familiar to us, were unfamiliar to her—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt. 18:3. And so she unconsciously gave a duplicate certificate to the Christianity of her kind friend.

Musing upon the matter, I have been wishing, however, that even amongst Christians there might be more of those who would be correctly and literally described as "converted" Christians! Is there not sore need to-day that some of our critical, censorious church members should be converted into imitators of the meek and lowly Christ?

If some, of whom we dare to hope and believe that they are Christians at heart, would only by lip and life testify to all the world that they are not only Christians by profession, but also wholly Christ's, by loyal and glad surrender—oh, what a welcome wave of "conversion" that would be!

If the wordly, word-loving adherents to the Christian creed might be "converted" into self-denying bearers of Jesus' cross, making it their palpable life-ambition to be "well-pleasing unto God," even if this involved a "going forth to Him without the camp"—how great the change would be, and how welcome! Many are thinking much, and joyously, of the coming Simultaneous Mission, and are rightly hoping great things, assured that God is able to do for us again, as of yore, "exceeding abundantly above all we ask or think." Yes, and yes.

But, oh, if as well there might be, as this fast-receding century ebbs away, a deep, wide-spreading awakening—"simultaneous, if you will"—amongst the children of God, with the result of tens of thousands of "converted Christians," we would feel no anxiety whatever is to the Simultaneous Mission; the blessing would be at once assured! The world, lying in the wicked one, is hardly more in need of revival than are those who, having a name to live, are giving no perceptible signs of life. The world would soon enough discover a change if "converted Christians" became more general, and would ask the reason of that change.

If all who "name the Name" would also "live the life of Jesus," and show the Spirit of Jesus, loving one another, as He gave commandment, and desperately in earnest to win the perishing ones and the lingerers outside, who can estimate what the result would be? "By this all men shall know, . . . if ye have love one to another," was our Saviour's own prescription for the world's enlightment. Has the test been really made? Shall we not, with one consent, make it now, beginning with ourselves, and becoming in deed and in truth, "converted" Christians?—*Lucy A. Bennett, in Faithful Witness.*

An Incident in China.

The following incident is related in a recent letter by Geraldine Guinness Taylor (of London Yearly Meeting), and speaks for itself.

"When I went to Hunan, there were ten million of women at least, and not a single Christian woman, and never had been one . . . . When we settled in that station, our first hope was to get hold of some women of the place who could come to us as helpers. We could never go out doors without a Chinese woman. The woman who came to be with me, impressed me very much. She was tall, handsome, intelligent—a woman of about fifty, but her hair was perfectly white, and there was a hardness about her, as if she had no heart. But I felt there was fine material there, fine native power. She had been married when about eighteen years of age. She had had eight little girls in succession. She had been allowed to keep only two alive out of the eight. No wonder her hair turned white and her heart seemed cold! She had not been with us very long when a wonderful tenderness came over that woman.

She had observed that two or three times in the month our letters came from home. She noticed I never ventured to open them until I could get by myself in the evening. After the first few weeks, whenever she saw the letters come, she would go into her room, opposite mine in the courtyard . . . . And then she used to come and sit down outside the door of my room. Sometimes I had to open the door, and she would come in and put her arms around me, "Don't cry, I know what a lonely heart is. I know you got a letter from your mother, and I understand all about it."

After she had been with me four months, we started out on a journey [for religious service]. One night we were sitting on the floor in a room surrounded by sixty or eighty women. I was trying to tell them of the love of Christ. My woman was sitting beside me, and presently she put her hand on me and stopped me. "Don't try to tell them any more." "Why not, I want to tell them about the Lord Jesus." She said, "I know; but you are tired, you can hardly speak. Just lean up against me. Put your head on my shoulder and rest, and I will tell them all that you want to say." Well, I looked at her surprised. I said, "Do you know what I want to say?" "Oh, yes, I know all about it." And she put her arm around me, for I was tired out—and she leaned forward and took up that story, and a sudden silence fell upon the room. I looked at her. Her face was full of a wonderful love, and a wonderful light. I never, never shall forget it. She told those women of Gethsemane, and of the cross; and as she told it, the story of the cross never seemed to me so real before. The tears were rolling down her face and those women were so moved they were weeping all over the room. It was a marvelous hour to me. That woman went right on after that, preaching in the power of the Holy Spirit; and now she has gone to be with the Lord."—*The Friend.*

Christians should live in the world, but not be filled with it. A ship lives in the water; but if the water gets into the ship she goes to the bottom. So Christians may live in the world; but if the world gets into them they sink.—*D. L. Moody.*

A New Reading.

"Judge not the Lord by feeble saints," was the reading an old negro, stumbling over Cowper's hymn, gave to the familiar line, "Judge not the Lord by feeble sense." However foreign to the author's thought the new rendering may be, it is by no means a needless admonition. Judging the Lord and his cause by feeble saints, and even selecting the very feeblest of them as a basis for the judgment, is exceedingly common. When some weak, easily tempted church member falls into sin, the first comment we hear from outside is the sneering remark, "Yes, that's just about all I supposed his religion would do for him!" When the inconsistency of some faltering disciple stands revealed the cry is the same: "That's Christianity, is it?"

"I don't pretend to go to church when I'm in town," said a glib talker the other day. "I think there's plenty of style in the city churches, but mighty little Christianity."

"Do you find more Christianity outside the churches?" was the quiet reply—a question for which there seemed no answer ready. Judge not the Lord by feeble saints, nor even by the strongest ones. "Acquaint now *thyself* with him and be at peace."—*Exchange.*

Christian Arithmetic.

Some one has compiled the following rules for Christian arithmetic from God's Word:

Notation, "I will put my laws into their minds and write them in their hearts."

Numeration, "So teach us to number our days that we may appiy our hearts unto wisdom."

Addition, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Subtraction, "Let us put off the works of darkness, and let us put on the armor of light."

Multiplication, "Mercy unto you, and peace, and love be multiplied."

Division, "Wherefore come out from among them, and be ye separate, saith the Lord, * * * and I will receive you."

The Measuring Rod.

Let us measure our duty in giving. What shall be the measuring-rod?

1. Capacity. "She hath done what she could."

2. Opportunity. "As ye have opportunity, do good unto all men."

3. Convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4. The necessity of others. "If a brother or sister be naked; or destitute of daily food," etc.

5. The providence of God. "Let every man lay by him in store as God has prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Our own happiness. "It is more blessed to give than to receive."

8. God's glory. "Honor the Lord with thy substance."

9. Finally. "As ye would that men should do unto you, do ye even so unto them."—*Selected.*

A Modern Solomon's Experience.

An attempt was made in the courts of New York a short time ago to break the will of a millionaire. Many interesting facts were brought out by the testimony. One witness said that when the millionaire was ill in a New York hotel he looked from the window, and seeing a burly street sweeper at work below, remarked: "I would give every penny of my fortune if I could change places with that man—if I could have my health back again. I have worked hard during my life, and have saved—saved every dollar I could. I have not even taken vacations. With me it has been work, work, work and save. And now it is hard to think that I have got to die and leave it all behind." The wise man said: "What profit hath man of all his labor which he taketh under the sun? Behold, all is vanity and vexation of spirit;" and the psalmist said: "He heapeth up riches, and knoweth not who shall gather them."

The Mennonite.

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QUAKERTOWN, PA., MAY. 1901.

Editorial.

Rev. Dr. Morris who lays claim to being "the oldest teacher among the order of Free Masons" writes in an article in *The Interior* about this secret order in substance as follows:

"Free Masonry is as far removed from being a Christian institution as it is from being a Mohammedan or a Jewish institution. It is therefore that Christians, Jews and Mohammedans find themselves at home in it. In the lodge of Free Masons at Jerusalem of which I was Grand Master we had members of these confessions and we worked together in harmony, because no one would tread on another's toes in respect to his religious principles."

Commenting on this some one has very properly said: "A Christian who confesses his Lord and Savior can accordingly not be a good Free Mason. He can be such only on the condition that he silently denies his Lord and Savior. If he will not do this he is a distnrber of the peace and can not be used. What Christian wants to belong to a body under such a condition?"

If the lodge were simply a business association like a corporation or partnership for the carrying on of a manufacturing or mercantile business, the point raised would even then be serious enough. But the lodge pretends at the same time to dabble in religion. It has a ritual and certain religious services. And yet according to the testimony of Dr. Morris the Christian in the lodge takes part in religious exercises so emptied of Christ that the Jew and the Mohammedan are content to join. Peter denied his Lord under the impulse of a strong provocation. The Christian (?) Free Mason does so deliberately and repeatedly through a long series of years and prides himself on it instead of weeping Peter's bitter tears of repentance.

Does the minister of Jesus Christ have any mission in the sick room? A certain minister of Reading, Pa., answers this question in the negative if the newspapers have reported him correctly. He would have the physicians bar the door against the visits of the minister on the ground that such visits are as a rule rather prejudicial than helpful to the patients' recovery. Again he takes the ground that visiting the sick with spiritual ministration indirectly encourages people to put of religious concerns while they are well.

The first assumption is entirely too sweeping we think. There are no donbt many sick-room visits made by ministers which do more harm than good. Some ministers do not use good judgment or do not possess the ability to adapt their manner and their conversation to the varying circumstances of the sick room and thus often miss the well-meant aim of their visits. But this does not justify a wholesale denunciation of a ministry that brings comfort to thousands of souls in times of affliction. We believe there are those ministers who know how to perform this sick room ministry in such a way as to make it a ministry of mercy and blessing. If our Reading D. D. is not one of them or does not want to devote any of his precious time and convenience to this blessed work it is not for him to seek to discredit the work of others in this line.

The second reason advanced is too flimsy to deserve notice. The same argument if allowed would hold against the work of the physician. Better let the sick suffer and die in order to teach others to be concerned abont their health while they are well. More over the spiritual ministry is not only to point the unconverted to the Savior who can speak forgiveness and comfort to one even while in the agony of crucifixion torment, but also and in particular to encourage and cheer the believer to look to God for his sustaining grace and his divine blessing in the hour of suffering. Such Christian comfort wisely administered can be a tonic for the physical constitution and a soothing anodyne for the soul.

Mother Van der Smissen.

Thus many a one outside of her immediate family learned with tenderness to call her. Her loving sympathy and motherly interest manifested toward the yonng lives who came under her influence entitled her to the designation. Now that she has passed to her reward those who by personal acquaintance learned to know and appreciate her fine Christian qualities may well contemplate with gratitude what the influence of her life has been and is to them.

Sara Cornelia van der Smissen, wife and for the last eleven years widow of the late Rev. Carl Justus van der Smissen, was well fitted by her early training and associations in her paternal home to be an efficient helpmate in the pastoral and school work of her husband. She had the advantage of early Christian training supplemented by a liberal education. Her father's house was the frequent stopping place of many earnest servants of God among them missionaries from the foreign field, and she early imbibed an intense interest in the spread of the knowledge of God in the world, which continued unabated through life.

During a pastorate of thirty-one years in Friedrichstadt, Schleswig-Holstein, the family life of the pastor and his devoted wife was blessed with the birth of eight children which number however was divided in two by death. Two died qnite young and two more in the years of yonth. When the call from this country came and was finally accepted two of those remaining to them had to be left back, but the now aging mother cheerfully set her face westward following with her husband and two daughters what she fully believed to be the leading hand of God. What such a s vering of friendship and family ties really means experience alone can teach. We may talk about it but unless one has gone through it he does not know.

Their life and work in this country in the school at Wadsworth and the church at Hayesville, O. is familiar to us. It is to this period that special reference is made in the opening paragraph above. Her years of widowhood were spent close by her son Rev. C. van der Smissen in Summerfield, Ill., in the constant companionship and under the filial care of her youngest living daughter, Hillegonda. Much of her time here was spent in the company of her grand children in whom she took great interest. She read, wrote, played, sang and worked as her bodily strength permitted. This however gradually failed while her mental freshness remained almost to the end. This came very quietly on March 28th when the curtain of eternity opened for her entrance and closed again to our view, except the view of faith and blessed assurance which is the privilege of every Christian heart. By faith we seek a better country and know assuredly that there we shall find those who in faith have gone on before.

Correspondence.

Wadsworth Ohio.—The Wadsworth Academy, which has been under the management of N. C. Hirschy, for three years has been changed to a Wadsworth High school. At the expiration of the time Mr. Hirschy had it in charge it was leased to the town of Wadsworth for their High school. It is hoped that this step will result in a permanent Township High school.

N. C. Hirschy and family left for their new home in Chicago, Ill., where they will pursue studies in the University until September, when they will locate permanently at Bluffton, Ohio, Mr. Hirschy taking up his dnties as president of the new Mennonite College.

Mr. J. W. Kliewer, of Evanston, Ill., has accepted the call of our church and will arrive to assume the duties of his new charge by the first Snnday in June.

J. E. Sprunger, of Oberlin, has complied with the request of the church to occupy the pulpit every alternate Sunday, until June, when Mr. Kliewer will take permanent charge.

The Christian Endeavor society, assisted by the church choir, the boy choir and S. K. Life, of Oberlin, gave a song service on Sunday evening, April 14th, to a crowded house. A collection was taken of $8.63 which amount is to be applied towards the repairing of the church bell.

S. K. Life, of Oberlin, sang at the regular services on April 14th. Mr. Life is an Armenian by birth but speaks English fluently, besides a number of other languages. He is at present a member of the Junior class in the Seminary at Oberlin. He came here with Bro. J. E. Sprunger.

The new Year Books of our congregation are being distributed among the church members. Each member is entitled to one and they are a handy little booklet that gives information in regard to the church, also important occurences during the past year.

Berne, Ind.—"Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come and the voice of the turtle is heard in our land." Thus the Bible describes the appearance of spring on earth and those days again have come when we realize with our own eyes the truth thereof. Everyhody seems to welcome the glad and newborn springtime, which always brings with it the glad Easter day, one of the happiest days for a Christian in the year. On Good Friday, as usual we had services at the church preparatory to the communion services which followed on Easter Sunday morning, of which a large number took part, also some of the members from Fort Wayne and Decatur, Ind. who were with us. On Sunday before Easter, Rev. I. A. Sommer occupied the pulpit in the absence of Rev. S. F. Sprunger while the latter was at Woodburn, Ind. On Easter Sunday evening our choir which at present numbers over one hnndred members rendered a program in music, consisting of an address on music, full choruses, semi-choruses, male choir, etc. The program was so arranged that the text of the songs related the suffering and dying of Jesus on the cross, then his glorious resurrection, and the immortality of our souls, and the joy and everlasting life of the redeemed. The program ended with the Hallelujah chorus from Handel's "Messiah." The church was almost full and the choir has reason to feel encouraged in their effort. The second week in April Berne enjoyed a religious feast. The Evangelical church held a large conference here, upwards of seventy ministers being present. Two of the ministers preached in our church on April 14th, one in the morning and one in the evening.

Donnellson, Ia.—The Easter holidays have come and gone. Good Friday was a rainy day here, only nine persons being in attendance at the church but as usual they found the dear old minister at his post, the few enjoyed a good sermon. Easter was cloudy and threatening, rain and the bad roads preventing many from partaking of the Lord's Supper, possibly only one-third the usual number of members being present. On Easter Monday the weather being some what better more were present to enjoy the rendering of the regular program of the Christian Endeavor society. This is also a good work but lately reorganized in our congregation hy the minister who takes active part.

At this date possibly one half the oats seeding is done, the ground still being rather wet in fact it has been cold and wet since March 1st. Fall wheat and grass looks fine.

Dear Creek, Okla., T.—If it is not asking too much, let the readers of the Mennonite read the following from this place. The correspondent has not been quite two months in this place, and consequently he is not able to write all about the conntry here. Upon a call from the church in this place he left his home in Missouri and his many friends there to help in carrying on church work in this part of the country. Is was seven years ago last fall that the Cherokee Strip was opened. Among the first comers were some Mennonites from Kansas Since then more have come so that now there is a congregation of about thirty members. More are likely to move here, some are expected soon, and with God's blessing a congregation may accumulate equal in size to many in older states. May it also grow in grace and good works and be one of the many lights that shine in the darkness.

This is a rich agricultural country. All we need for good crops is good farming and rain at the proper season. The wheat looks very promising, the ground has plenty of moisture at present. Considering how far south we are we had much cool weather in April.

Mennonite Articles of Faith.

[Continued.]

XII. Of the Person of the Redeemer and His Appearing in the Flesh.

When the time was fulfilled (Gal. 4: 4) of which the prophets had spoken (Gen. 49: 10; Dan. 9: 24) God let his Son proceed forth from himself (John 8: 42; 16: 28) and sent him into the world (John 6: 38), into the womb of a highly favored virgin named Mary (Luke 1: 27, 28), where and by whom he (the seed of the woman, Gen. 3: 15; of Abraham, Gal. 3: 16-19; of David, Rom. 1: 3) was conceived through divine quickening and overshadowing of the Holy Spirit (Luke 1: 35), became partaker of flesh and blood, and was made like unto us in all things yet without sin (Heb. 2: 14-17; 4: 15), in that in the natural course of time he was born of her, as it was written, in Bethlehem (Luke 2: 11; Micah 5: 1), and was called Jesus because he should save his people from their sins (Matt. 1: 21).

This Jesus, born of Mary in Bethlehem and brought up in Nazareth (Matt. 2: 23), is the one whom we confess to be Christ, the Son of the living God (Matt. 16: 16) the only begotten of the Father, full of grace and truth (John 1: 14), the Word which was with God and was God (John 1: 1; Gen. 1: 3, 1 John 1: 1), and became flesh (John 1: 14; Gal. 4: 4; Phil. 2: 7-11). Not as though the divine essence of the eternal Word had been changed to visible, mortal flesh or a visible man (Heb. 1: 8-12), and had ceased to be Spirit, Divinity or God (1 Tim. 3: 16), but so, that the eternal Son of God (Micah 5: 2) continued to be what he was before (John 3: 13; Col. 1: 17; Rev. 22: 13), namely God (Rom. 9: 5) and Spirit (2 Cor. 3: 17; 1 Cor. 15: 45-47), and became what he was not, namely flesh or man.

Therefore we confess that Jesus is our Immanuel, true God and man in one person (Col. 2: 9; 1 Tim. 3: 16), and thus qualified and fitted to be a redeemer and the propitiation for the sins of the whole world (1 John 2: 1, 2).

XIII. Of the Work of Redemption in General.

The great purpose for which God the Father out of his infinite love to man thus gave his Son Jesus Christ (John 3: 16; Rom. 5), and to which end the Son of God willingly humbled himself (Eph. 5: 2; Phil. 2: 7), was to reconcile unto God the world lost in sin, (2 Cor. 5: 19), to redeem them (Heb. 2: 15 17) and to save them (1 Tim. 1: 15).

To accomplish fully this great work committed to him of the Father (John 17: 4), for which according to the divine purpose and preordination he was annointed and set apart even before the foundation of the world, and which out of pure love and obedience he took upon himself (Heb. 10: 4; 9: 10), he must be first put under the law (Gal. 4: 4, 5) that by a perfect obedience he might fulfil all its demands (Matt. 5: 17-18); and this he actually did (John 17: 4).

Having lived a holy and spotless life (Heb. 7: 26; 1 Pet. 2: 22, 23) to the age of about thirty years (Luke 3: 23), fully satisfying in this respect the will and pleasure of the Father, he received a public approval from heaven (Matt. 3: 16-17) and was as to his human nature also anointed and endowed in an especial manner with the Holy Ghost from God the Father (Acts 10: 38) to carry out the momentous work of salvation (Col. 1: 19, 20), in which he as our mediator (1 Tim. 2: 5; Heb. 9: 15; 12: 24) approved himself in the exalted threefold capacity as prophet (Luke 24: 19), high priest (Heb. 10: 21) and king (John 12: 15; 18: 37), whom God had promised to send into the world, and whom we must hear (Deut. 18: 15-18,) believe (John 3: 16; 6: 40, 47), and obey (John 8: 12; 10: 27-30), as will be more fully shown below.

XIV. Of Christ's Office as Prophet.

After the Son of God had been solemnly anointed and had passed victoriously through sundry hellish temptations (Luke 4: 1-13; Mark 1: 12-15, 22) he presented himself at once to the world (Matt. 4: 17) as the great prophet (Luke 7: 16) who had been promised of God (Acts 3: 22, 23; Deut. 18: 15, 18), in that he taught the way of God in truth (Matt. 22: 16) as one who had authority (Mark 1: 22) and with a wisdom (Matt. 13: 54) which no one could withstand; preached the gospel of the kingdom of God, repentance and faith (Mark 1: 14, 15); testified likewise how one must walk to be pleasing to God (Matt. 5: 3-12; foretold also things to come (Matt. 20: 18, 19; 21: 2; 24: 2); and confirmed it all with many wonderful miracles (Matt. 11: 5). Moreover he lived just as he taught (John 8: 46) and has thus left us both in his teaching and his life an example which we are to follow (1 Pet. 2: 21).

Further, as the Lord Christ taught and led his people under the old covenant as the Angel of God's presence, through Moses and all the prophets, in whom his Spirit was, and as he now did the same in his own person, so he continued his teaching office through his Apostles and Evangelists (Eph. 4: 11; Luke 10: 1-17), whom he called (Luke 9: 1-6), instructed (Acts 1: 2, 3), endowed with the Holy Spirit (Acts 1: 8; 2: 1-4), and sent forth (John 20: 21) to the end that they should be his witnesses to the ends of the earth. And these were faithful even unto death and kept back nothing that is profitable (Acts 20: 20) but declared the whole counsel of God unto salvation, to which God also bore witness by signs and wonders and by manifold gifts of the Holy Spirit according to his own will (Heb. 2: 4).

The Lord Jesus also continues his work as teacher by means of his holy word seeing he has given a short yet sufficiently complete account of his holy life and divine teaching as well as of those of his holy Apostles to be transmitted in the books of the New Testament, in which together with the books of the Old Testament there is included everything needful to a rule of faith and life (See Art. 2). Through the teaching, reading, and hearing of this word he continues to bring about faith, conversion, and sanctification, for it is the power of God unto salvation to every one that believeth (Rom. 1: 16).

Finally the Lord Jesus teaches also through the Spirit according to his promise, both convincing and winning the unbelieving, and leading the believers into all truth (John 16: 13). In this work the Spirit never contradicts the true meaning of the written word, (Jas. 3: 11; 1: 17) hut enlightens the believer's mind to a right understanding of the word (Luke 24: 45) gives them assurance of its truth, and brings to remembernance the things that the Lord has spoken (John 14: 26).

It is therefore necessary to prove the spirits whether they are of God (1 John 4: 1) and to hold fast to the unerring word of God (2 Tim. 3: 14-17; 2 Pet. 1: 19-21) of which we are assured and know who has taught us the same (Gal. 1: 6-12).

Young People's Convention.

Program for the sixth annual convention of the Young People's Societies of the Eastern District, to be held in the Schwenksville church, May 30, 1901.

AFTERNOON SESSION—2:00 P. M.

Rev. A. M. Fretz, President.
Rev. W. S. Gottshall, Musical Director.

Song Service.
Devotional Exercises.....Rev. A. B. Shelly
Business.
Address of Welcome.....H. S Gottshall
Response.....Presiding Officer
Singing.
Topic: The Society as an Incentive to, and a Help in a Better Study of the Bible.....Elwood Shelly.
Discussion opened by Miss Annie Allebach.

Singing.
Topic: Junior Work, Its Needs and Its Blessings. Miss Tillie Landis
Parliament. Plans for Junior Work. Conducted by F. F. Gabel
Singing.
Topic: Our Society Prayer Meetings—How to Better Them. Mrs. G Frank Dieterly
Discussion opened by Rev. S. M. Grubb.
Singing. Question Box.
Closing Exercises.

EVENING SESSION—7:30 P. M.

Rev. S. M. Musselman, President.
Rev. W. S. Gottshall, Musical Director.

Song Service.
Devotional Exercises.....Rev. N. B. Grubb
Topic: Present Missionary Opportunities for Our Societies. Rev. H. G. Allebach
Discussion opened by Rev. W. S. Gottshall.

Singing.
Parliament: (a) Is Our Church Doing Its Best for the Young People? (b) Are our Young People Doing their Best for the Church? Conducted by a Member of the Bally Society.
Music.
Address—Rev. W. N Yates, D. D. Subject: "A Society of One."
Collection and Singing.
Business.
Consecration Service.

The officers of the convention are, Pres., Rev. S. M. Musselman; Vice Pres., Reno Rosenberger; Secretary, Florence Shelly; Treasurer, J. Oscar Fretz.

You are asked to do your part toward assuring the success of the convention by encouraging as many as possible to attend, expecting God's blessing to rest upon it, and earnestly endeavoring to take part in the exercises.

S. M. Rosenberger,
H. S. Gottshall,
J. D. Moyer,
} Committee.

From India.—Continued from 1st page.

obtain land, as is the case in native states. Building stones are easy to get, only the water lies pretty deep, about 60 feet."

"The Hindi language is spoken here, and we would be only about 150 miles per rail from Dhamtari, or 100 miles across the country. The land, the surroundings, and the people impress us favorably."

This favorable impression will likely lead our missionaries to select this place for our proposed mission. Let us remember our dear brethren and sisters in that far aff land at the throne of grace that the Lord may prepare them with the message of divine love to the people for whose salvation they are laying their lives upon the altar.

TRACES OF THE FAMINE.

In a later letter written March 7th, Bro. Kroeker writes concerning the famine. He says: Officially there was for a while no famine any more, but now the government of India has again applied to the English Parliament for assistance. So the papers here report and this seems to indicate that the government sees the famine coming again.

Further he writes: Though we did not come here in the time of the famine as it was thongbt the famine had stopped, yet we have been witnesses of several cases that have made an ineffaceable impression on our minds. We can understand why after two or three years of such experince one must have a change for recuperation. It is not so much the work but the misery one sees daily. Here in Dhamtari there were, when we came here in December, about 50 sick in the hospital who all bore traces of the famine, even great sores, as large as the palm of the hand, on their legs and feet, sometimes down to the bones. The causes of the sores are insufficient nntrition, uncleanness, and over exertion.

One evening as we came home from a stroll, about 100 steps from the station (mission) we saw something lying under a tree. As we approached we saw that it was a woman. There she lay nothing but skin and bone, unconscious, and full of insects. We sent for the doctor. Milk was given her but it was too late: next morning she died in the hospital. About the same time Bro. and Sister Penner found a boy who had become a victim of hnnger. Hardly a day passes that there are not several asking for food. The missionary is to help and when he gives help to any then they want to stay there.

What makes it especially hard for the missionary is the children. Here comes a little boy reduced to a skeleton and begs for rice saying: "I have no father and no mother; I must beg to live" His head is full of insects and he has the itch besides. What is the missionary to do? Shall he turn him away and thus give him over to the fate of so many others? Yon say, No, but take him in that he may grow np under Christian influences. So we would say too; but here comes in the point of the means needed for such work.

We trust in Him who has put us here. Yes, the Lord can make the hearts of our Mennonites willing to bring their offerings for the mission in India. How nice it would be if every congregation would take one or two orphans to support so that from youth up they could be instructed in the Gospel. May the dear readers consider this and ask themselves "What would Jesus do?"

Parents who would be shocked to see their sons or daughters in the company of thieves and rogues and profligates are often supinely indifferent to the company they keep in the shape of books and literature.

Christian Endeavor.

The Keynote of Success.

A young people's society having once been organized, the practical problem that soon forces itself upon the attention of all who have its welfare at heart is, how to maintain a continued interest in its work on the part of all its members.

This problem is not peculiar to young people's societies. It is a problem that exists in connection with all forms of organization, social, political and fraternal. In the case of a young people's society, however, founded upon religious principles, and appealing to the highest motives for its continued existence and support, it becomes a matter of the greatest moment. When the members of a young people's society begin to lose interest in its work, they are apt at the same time to grow cold in their relation to the church of which the society is a part, and unless the tendency is in some way overcome, the practical result is likely to be that they will drift away into a mere nominal connection with both the church and the society of which they should be active and earnest supporters.

Interest cannot long be sustained in an organization which is accomplishing nothing. Mere social intercourse will not furnish an enduring foundation for sustaining the interest of young people who have been banded together with the aim of rendering Christian service to God and to humanity.

The secret of a continuous interest is found in continual activity, not for one's self but for others. The keynote of success is struck in a young people's society when its members are engaged in constant, unremitting toils for the Master, whose call is a summons not to life of selfish ease, but to continual self-sacrificing effort for the good of others.

In order, therefore, to sustain the interest in a young people's society, let there be continual and careful planning for practical, definite work. Let enthusiasm be crystalized into wisely directed effort that shall have a permanent influence in uplifting human life and character

The Lookout Committee, as instituted in a Christain Endeavor Society, and often employed to advantage in other religious associations, is often looked to as the proper agency for maintaining the interest of the members in the society. If this committee is faithful to its name, and to the object for which it is constituted, there is no question but that it can accomplish much in this direction. It is appointed to "look out" for the welfare of the society; and if members are seen to be losing heart, it is the duty and privilege of this committee to inquire into the reason, and to endeavor to infuse new courage and hope into those who have become dispirited and cast down. A vigilant lookout committee can do wonders in the way of keeping alive the interest in a young people's society, even in the face of the most adverse circumstances.

Yet even the most faithful lookout committee cannot awaken a living interest in a society in which the very elements of life itself are lacking. A corpse may be galvanized into a semblance of life, but it can never be restored to actual life, for the life cord itself has been broken.

The way to maintain a living interest in spiritual matters is to keep in touch with the fountainhead of spiritual life. The keynote of success will ever be missed, unless divine aid be sought in sustaining and renewing the tide of spiritual interest, which is the vital element in every young people's society, fulfilling the mission for which it was founded.

Love for Christ is the controlling motive of a true Christian life. Love must ever find expression, and in Christian service the soul that is consecrated to Christ finds the natural and appropriate expression of its inward devotion. Elaborate devices may be tried for developing and fostering the spiritual life of a society, but a simple, burning love for Christ will bring results that nothing else can show.

The secret of life, of progress and of achievement in young people's work, as in every other department of Christian activity, is found in a humble, trustful reliance upon the divine strength. Only as we are linked with heaven can we accomplish earth's duties aright. So let us constantly remember that the secret of an abiding interest in spiritual things is found in a constant abiding in the presence of the dear Master himself.—*American Messenger.*

An Advance Step.

At a meeting of the Board of Trustees of the United Society of Christian Endeavor it was unanimously decided to hold the International conventions hereafter only bi-ennially beginning this summer with the convention at Cincinnati. Secretary Baer commenting on this step, says:

"I am very much pleased that it has been decided best to hold our International Conventions every other year. It will give the officers of the United Society a larger opportunity to be of service throughout the country. Christian Endeavor has now reached a point in its history when a great convention annually need not be held. We will centre our efforts on the coming Cincinnati Convention, and then there will not be another until 1903. In 1902 we will put our whole strength and time into advancing the cause in the States, thus helping the *local* society more and more. Pass this *advance along:*

"Our twentieth-birthday Convention in Cincinnati and then not another International Convention until 1903."

The Trustees adopted the following resolution regarding this step:

Whereas, the development of the Christian Endeavor movement, along the lines of national, state, district and local union work, has greatly multiplied the number of conventions; and whereas, the trustees of the United Society of Christian Endeavor have unanimously decided to hold the International Convention, after this year, bi-ennially, instead of annually, in order to concentrate efforts upon strengthening the State, district, and local organizations; Therefore,

Resolved: That, with a view to the unifying of the plan and purpose of our conventions in general,

We recommend to the State unions that they consider the advisability of holding bi-ennial State conventions, alternating with the International Convention, and that special attention be given to the county and district conventions during the year when the State convention is not held.

What C. E. Stands for.

At the twentieth-birthday celebration of the United C. E. Society the following restatement of C. E., principles was adopted by the trustees:

Since Christian Endeavor has become a world-wide movement it appears to us wise, on this, its twentieth birthday, to make plain the flexibility and adaptability of the organization to the varying needs of churches in all lands. The fundamental principles of the Society of Christian Endeavor are the following: First, personal and avowed devotion to our divine Lord and Saviour Jesus Christ. Second, the covenant obligation as particularly embodied in the prayer-meeting pledge, to do what Christ would like to have us do. Third, constant religious training for all kinds of Christian service in the prayer meeting and by various committees. Fourth, loyalty to the local church and denomination with which each society is connected. Fifth, interdenominational spiritual fellowship, through which we hope to fulfil our Lord's prayer for spiritual unity, "that they all may be one." Sixth, Christian Endeavor makes no attempt and never has attempted to legislate for the individual conscience, and neither the United Society nor any State or local union regulates, controls, or imposes conditions upon any society of Christian Endeavor. These unions are for fellowship, instruction, and inspiration, and not for legislation or for the exercise of control. If any society is in doubt as to methods of organization and service, it should turn for authoritative instruction to the pastor and church with which it is connected.

The United Society does not insist upon uniform conditions of organization or a particular form of pledge which shall constitute a Christian Endeavor society. So long as a society holding the fundamental principles of Christian Endeavor enumerated above is working for Christ and the church as its church directs, and is making the young people "more useful in the service of God," it is in fact a society of Christian Endeavor, and will be heartily welcomed into the fellowship of this movement.

When a man would sooner leave the church than the lodge, he reveals the character of his inner man who loves darkness rather than light.

Empty Seats.

An answer which sometimes we used to hear, when one was asked what he found in a basket, or bottle, or any place, was that it was "full of emptiness." Does not this sometimes seem applicable to the matter of "preaching to a full house," so called?—when in reality, so far as worship is concerned, one "preaches to empty pews or benches,"—empty not of hearers, but of the spirit of worship.

A meeting-house, however, crowded with attendants, when they come together in the one interest of being entertained instead of a deepened intercourse with the Divine life; of hearing good points made about the signs of the times, instead of being edified in the most holy faith; of being emotionally affected with some absorbing tragedy of human wrongs or rights, instead of being convicted for sin or convinced of its remission; of being intellectually informed on brilliantly conceived features skilfully educed from Scripture, instead of being fed in the spirit of Life; of being instructed in truths instead of being baptized in the Truth;—in short, of being gratified with the occasion instead of being satisfied under the felt manifestation of God,—such a meeting-house, being vacant of worshippers, though full of seekers after "what next?" stands full of emptiness to the ministration of the Spirit. Heaping to themselves teachers because "having itching ears," they "turn away their ear from the Truth," and give heed unto more or less religious diversions from the witness for Truth in their hearts.—*The Friend.*

A Deserved Rebuke for Ministers.

In Logansport, Ind., there has of late developed, according to a local newspaper account, a special rivalry among the preachers to attract large congregations and among the means to this end adopted by them is the selection and publication of "catching" topics for their sermons so-called. Commenting editorially on this matter the local paper has this to say:

If ministers will forget that they are not in the pulpit to attract audiences or to entertain those whom they may attract, but are there to convey to those who hear them the power of the gospel "as it is in Jesus Christ," which means the state of salvation that cleaves to things that are of good report; that is full of charity for failure to carry out the high ideal; that burns with an unquenchable desire still to strive toward this ideal; in short, if ministers will forget everything but the one purpose that they are to tell the "good news," which is the interpretation of the life of this day, so that the golden rule may be applied to it as a living principle, they will not need to resort to anything. "The common people will hear them gladly," and the question will soon be a place large enough to accommodate the people and not a question of people to fill a place. The application is not alone to Logansport, although Logansport furnishes the text. It fits almost any city in this broad land in this day.

Progress of Christianity in China.

The following comment on the fruits of missionary work in China appears in a London paper not generally classed with supporters of mission enterprise, and it has therefore the more weight:

"The recent outbreak has shown that the great bulk, at all events, of the converts are prepared to go through fire and water in defense of their adopted faith. As to the progress which Christianity has of late made in China, there can be no more authoritative witness than the Viceroy Chang Chih Tung, who recently stated that, as compared with Buddhism and Taoism, Christianity is now in the ascendant. It is always easy to find fault with such a complex system as is involved in the missionary effort, but events are proving with more and more certainty every day that Christianity is making sure, if slow, progress in the country, and that the influence of the missionaries resident in the interior is a power for good."

We may not like Mrs. Nation's methods, but this must be said: she is only doing what the sworn officials of her State are in duty bound to do. If anybody ought to be put in jail in Kansas, it should be the officials and not Mrs. Nation.

The Scope and Value of True Education.*

BY W. W. MILLER.

Washington never said truer words than when he said "We must educate." He knew full well that the future welfare and glory of the American people depended upon the education of the masses. He realized that for man there is no stopping place between hell and heaven; that for this nation there is no halting place between its enduring glory and its decline and fall. He evidently was conscious of the fact that a virtuous and educated people must rule, or anarchy and destruction must surely come. Indeed, the future civilization and enlightenment not only of this country but of the world, will be largely what the educational institutions of to-day make them. We cannot help but thank God for these mighty agencies,—the common schools and colleges, the hope of our country. Therefore if education is such a far-reaching power, an energy by which means great and lasting results are accomplished, then it must be of immense daily value to all those who are so fortunate as to possess it. But before going further let us have a better or more definite understanding of the true meaning of education that we may know better how to treat it properly in connection with our every-day life.

One says that education is that which enables man to do. Another says education is that which enlarges man. And still another says it is that which makes man more like God. I am inclined to believe that the last named definition is the nearest correct of the three, for in my judgment education in the highest, completest and truest sense is that which makes us more like the Great Teacher from whom all wisdom comes. I think the largest men, and the greatest men, and the ablest men, and the best men and the most humane men in the world are such as have been educated in that completest Christ-like sense. In other words one is truly educated only when every faculty of mind and body which man possesses has been fully developed (Lincoln). With this thought of education before us I now proceed to give briefly a few ways in which education is of value in every-day life.

1. The senses are enabled to perceive exactly and fully, the hands to do perfectly, and the voice to speak intelligently. There are no such eyes with which to see like educated eyes. There are no such ears with which to hear like educated ears. There are no such hands with which to do like educated hands. There are no such voices with which to speak like educated voices. It cannot be said of them they have eyes and see not, ears and hear not, hands and do not, voices and speak not. The eye sees much, the ear hears much, the hand does much, the voice is used much; but the eye without the trained brain to give it insight sees nothing that is abiding. The ear without the brain to give it harmonious conceptions hears only discords; the hand without the cultured brain to direct becomes the hand of a bungler; the voice without the brain to produce thought becomes merely sound. Yes it is the trained eye that sees much of the glory of God in every blooming flower, in all of His creative work to the extent that beauty is seen everywhere and is made to shout "Oh, magnificent are thy works, Oh Lord." It is the trained ear that hears only such harmonious notes as will ever bring music to the soul. It is the trained hands that are enabled to do whatsoever things they find to do, in such a way as shall cause the workman never to be ashamed, for he will have done that meet for the Master's use. It is the trained voices that inspire and enthuse all with whom they come in contact.

2. The memory is enabled to record carefully and recall readily. Who does not desire a memory that may become a great record-book, a great store-house, in which may be stored away the choicest gems, the wisest and loftiest maxims to be recalled whenever occasion demands. A refined and polished memory will give you this wonderful power.

3. The imagination is given the power to weave its elegant flowers so beautiful and bright around earth's daily toil. This is the artistic power of the mind says Cooper, the power that gives us poetry, eloquence, music, sculpture, etc. Out of this power have arisen the great poems and fictions, the great paintings and statues, in fact all those works of art which command the admiration of the world, and crown their authors with undying fame.

4. The intuitions are enabled in strong healthy exercise to recognize whatever is lovely, beautiful, good and true. Here is an educational value that does not lie within the range of my ability to express. The happy faculty of knowing the things which are truly lovely, things which are truly beautiful, the things which are truly good, the things which are truly true is a power of which any one might well be proud. Intuition culture will give you this power.

5. Education is of value in every day life in that it enables the understanding to contribute to man's highest good and usefulness. The understanding is the faculty of thought, and man as a thinker occupies the highest position of honor and usefulness. By the power of thought he becomes master of the world. No faculty contributes more to high success in life than the power of thought. The man of good judgment, the man that can think clearly, the man that can penetrate the future and foresee coming events, this man will nearly always be successful in his business life. The great business men are usually men of great thought-power. The great general plans his campaigns with judgment and foresight and wins his battles by intellectual combinations quite as much as by the valor of his soldiers. Other things being equal, the man of best thought power will be the most successful in business life.

6. And last but not least, the will is enabled to choose the right and to direct and govern all in sweet accord with the will of God. Without a cultured will the other powers of the mind would be of little or no use. No one can think to any advantage without a will to control the thought, hence it is valuable in all the great achievements of the world. There is also no one that possesses such force of character, such personal excellence as the one who has fixed opinions, inflexible purposes, and convictions he does not fear to carry out. A truly noble character must be moulded about a firm and steadfast purpose. It was the heroic will of Luther that nailed the theses on the church doors of Wittenberg, and led him to say, "I will go to Worms though there were as many devils on the way as there are tiles on the housetops." Yes, we need Spiritual energy as well as mental strength, and the cultivation of the will gives us this energy. We should ever develop wise heads, pure hearts and strong wills, thus enabling us to accomplish that whereunto we were sent, viz: the dignifying of manhood and the giving of glory to humanity and ourselves, realizing by this how sublime a thing it is to live and be strong.

*) A paper read at the dedication of the Central Mennonite College at Bluffton, Ohio.

Silent Communion with God.

Wm. Penn said, "Love silence even of the mind." Another has said. "Silence is the element in which great things fashion themselves." J. R. Miller, in his "Silent Times" says, "In Wellesly College a special feature of the daily life of the household is the morning and evening *silent times.* Both at the opening and closing of the day, there is a brief period marked by the strokes of a bell, in which all the house is quiet. Every pupil is in her room. There is no conversation. No step is heard in the corridors. The whole great house with its thronging life is as quiet as if all its hundreds of inmates were sleeping.

"Every true Christian life needs its daily silent times when all shall be still, when the busy activities of other hours shall cease, and when the heart in holy touch shall commune with God. One of the greatest needs of Christian life in these days is more devotion. Ours is not an age of prayer so much as an age of work. The tendency is to action, rather than to worship; to busy toil rather than to quiet sitting at the Saviour's feet to commune with Him."

Similar to this custom of Wellesly college was that of the excellent Mary Lyon, founder of Mount Holyoke Seminary. She required each of her pupils to spend a given period of each day in their own rooms, in silence; no study, no reading even in the Bible except as they might wish to refer to a text which had impressed their mind, and it has been said she was wont to remark "that there were more conversions from that silent half hour, than from any other religious service."

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

You Can Never Tell.

"You can never tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see;
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

You can never tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier dove;
They follow the law of the Universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out of your mind."

—*Ella Wheeler Wilcox.*

Advice.

"There is probably no other commodity that the average man is more willing to give to his neighbors, and more unwilling to receive, than advice. The reason for this may be easily seen. Advice is very frequently given in the wrong spirit, and it is probably more frequently given by those who have neither the prerogative nor the ability to give advice that is of real value. Advice given in the proper spirit and from an adequate source may be of very great value. Experience is a good teacher, and it is necessary for us to experiment, nevertheless, we cannot afford to learn everything by experience. We must be guided by the counsel of others who have experimented for us."—*Presbyterian Messenger.*

Interesting Biblical Data.

In Palestine, grain was sowed before the soil was ploughed.

The Temple of Solomon was no bigger than an ordinary country church.

Herod's Temple that had been forty-six years in building at the beginning of Christ's public life, was not finished till A. D. 64.

Matthew in his genealogy of Jesus, includes among the ancestry of the Messiah, two women of doubtful character—Tamar and the wife of Uriah—and one who as a Moabitess would not in Moses' day have been admitted into the congregation of the Lord.

Grains of Wheat.

BY H. G. A.

Time is the best doctor for some ailments.

An open heart and an open hand are generally found in each other's company.

Our lives would be only half as miserable if there were no such thing as gossip.

An index board at the crossroads contains few words, but it points out the way. If you can not be eloquent, you can point men to Jesus Christ the true way.

The fishes in the gloom of Mammoth Cave have no eyes because they do not need them. If we love darkness rather than light, God takes away such spiritual vision as we may have.

It is as when a pool lies far up in the dry rocks, and hears the tide, and knows that her refreshment and replenishing is coming. How patient she is! The other pools nearer the shore catch the sea first, and she hears them leaping and laughing, but she waits patiently. She knows the tide will not turn back till it has reached her. And by and by the blessed moment comes. The last ridge of rock is overwashed. The stream pours in; at first, a trickling thread, sent only at the supreme effort of the largest wave, but by and by the great sea in its fulness. It gives the waiting pool itself, and she is satisfied. So it will certainly be with us if we wait for the Lord, however He delays, and refuse to let ourselves be satisfied with any supply but Him.—*Phillips Brooks, D. D.*

Under the Evening Lamp.

Spring's Evangel.

One wholesome whiff of the balmy Spring breezes that now come floating up sweetly from the South is enough to set the ordinary man right with the world and fill him with the hope and buoyancy of youth. It is not hard to believe on a bright sunny May morning, that the smiling green landscape has just come fresh from the Almighty's hand. Our thoughts involuntarily pass from Nature to Nature's God. And this is the Divine intention. Paul tells us the "eternal power and Godhead" of God are "understood by the things that are made." The old idea that the heathen will be judged if they do not live up to the light of Nature, seems supported by the Bible. But Nature's portrait of God is one sided. The God she delineates is wise, powerful and majestic, but He is not strictly just, much less gracious. He is Creator, but not Father. He is exacting, not forgiving; far-off, but not near. Nature gives us God, but not Christ. Nature reveals God's power, Christ reveals His grace. Nature without grace can not give men permanent satisfaction, and either drives them to despair or gives them inconsistent notions about God. Huxley, the great English naturalist, pretended that his soul was fulfed at Nature's table, but he frequently contradicted himself, and his religious speculations as published to the world, are unworthy of a scientific man. George John Romanes, a prominent Darwinian, was bred a Roman Catholic but became an entire apostate later on through his scientific studies. Toward the close of his life, however, he came back to the fold. He found Natnre inadequate. Grace was a necessary complement.

But Nature contains types and shadows of Infinite Love. Christ referred to this when He set forth the Father as making the sun "to rise on the good and the evil" and sending the rain "on the just and the unjust." To him who has learned to know God the Father by Jesus Christ the Son, Nature teaches many an additional lesson on the Divine Fatherhood. The inspired writer to the Hebrews sees a symbol of grace in "the earth which drinketh in the rain that cometh oft upon it and bringeth forth herbs, meet for them by whom it is dressed, receiving blessing from God." The whole souled faith that appropriates both the saving and keeping power of Divine grace is beautifully shadowed forth in Christ's allusions to the sparrows and the lilies.

So if, this beautiful May finds us children of God by faita in Christ Jesus, our delight in Spring and in its merry voices and sweet influences cannot but be intensified tenfold by the consciousness that we have sat at the feet of the greater Teacher sent from God—Jesus Christ, our Savior—and that Nature is just giving us another version of the same story of love.

H. G. A.

Marriages.

GUNSAULIS—CALBETZOR. — On March 20, 1901, at Wadsworth, O. by N. C. Hirschy, David Gunsaulis, and Grace Calbetzor, both of Wadsworth.

HIGH—HOLDEN.—On March 23, 1901, at Souderton, Pa., by Rev. A. M. Fretz, Horace B. High and Stella Holden, both of Plumsteadville, Pa.

HORNING—DELP.—On April 6, 1901, at Sonderton, Pa., by Rev. A. M. Fretz, Joseph J. Horning and Mamie K. Delp, both of Telford, Pa.

LANDIS—SMITH.—On April 20, 1901, at Schwenksville, Pa., by W. S. Gottshall, Jacob L. Landis, of Creamery, and Maggie J. Smith, of Graters Ford, Pa.

Deaths.

HARTMAN.—On March 24th, 1901, on Bergey St., Wadsworth, O., Oda Hartman, aged 9 years and 26 days. Funeral services held at the Mennonite church, conducted by Rev. Osborn. Interment made in Woodlawn cemetery.

STAUFFER.—On April 19, 1901, near Barto, Pa., Lizzie, daughter of Henry and Sarah Stauffer, at the age of 19 years 1 month and 10 days. Deceased has been an active and beloved member of the Hereford Mennonite Sunday-school and later a member of the Lutheran church at Pottstown. On the 24th her body was committed to earth in the Union Cemetery, Bally, with appropriate services in the Mennonite church, conducted by her late pastor Rev. S. B. Kurtz and A. S. Shelly.

VAN DER SMISSEN.—On March 28th, 1901, at Summerfield, Ill., widow Sara Cornelia Van der Smissen, at the ripe old age of 87 years and 13 days. Deceased was born, March 15th 1814, at Altona, Holstein, Germany. In 1891—the year following the death of her husband, Carl Justus Van der Smissen in Ohio,—she moved to Summerfield, next door to her son, Rev. C. H. A. Van der Smissen where she remained until the eve of her life. She ranked high in the estimation of every one that knew her, and her life was of the genuine Christian type. Funeral services were conducted on April 1st by Rev. H. J. Krehbiel of Trenton, Ohio. Text: John 1: 16, which the deceased selected herself. She leaves three children that survive her and a number of grandchildren. Among those present from a distance to pay the last tribute to the deceased were both of her grand children, Rev. H. Horne of Kentucky and Tbeo. Horne of Germany.

GOTTSHALL.—On April 1, 1901, in Boyertown, Pa., Rev. Abraham H. Gottshall, at the age of 74 yrs., 7 mos. 6 days. Deceased was a minister of the Gospel since 1870 He is survived by his now widowed wife Maria nee Bauman, and seven out of his family of eleven children. On Apr. 6 the remains were laid to rest in the Union Cemetery at Baily. Funeral services conducted by A. S. Shelly and A. S. Mack.

PETERSON.—On April 3, 1901, in Souderton, Pa. Abel Peterson a native of Sweden aged 26 years. Interment on the 7th at Old Mennonite church, Souderton. Services by Rev. A. M. Fretz, Text, John 10: 10.

SCHIMMEL.—On April 25,1901, in Springfield, Bucks county, Pa., Sarah, wife of John O. Schimmel, nee Rauch, aged 61 years, 2 months and 18 days. Interment was made at the Springfield Mennonite church, on April 30th. Funeral services were conducted by A. B. Shelly, assisted by A. M. Fretz.

Contributions.

For Heathen Missions.

General Fund.—From Weierhof congregation, Germany, $38.20; M. Horsch, received for corn and fruit at Darlington, $70.81; Hillsboro, Kan. cong., $25.00; J. E. Eberly, Moundridge, Kan., $5.00; Deer Creek, Okla. cong., $0.14; First Johannisthal S. S., Kan., $6.40; Salem cong., Dalton, O., $7.30; Prof. G. A. and C. Haury, Bethel college, $35.00; Hereford cong. Bally, Pa., $27.28; Upper Milford cong., Zionsville, Pa., $5 00; West Zion cong., Moundridge, Kan., $9.51; G. Lehman, Okla., on acct. of a note, $25.00; Ammymous, Perry, Okla., $2.50; Zion cong., Elbing, Kan., $41.00; Pleasant View cong., Neb., $13.84; First cong., Phila., Pa., $30.00; Alexanderwohl cong., Kan., $56.90; Hillsboro Kan. S. S., $14.75; Halstead Mennonite cong., $50.00; Agatha Isaac, Moundridge, Kan., $5.00.

India Mission Fund.—From G. A. and C. Haury, Bethel college, Kan., $15.00.

Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER.

For General Conference Home Mission

From Bethel cong., Newton, Kan., $8.75; Beatrice Neb. cong., $14.20; Cong. at Meadows, Ill., $3.50; Cong. at Flanagan, Ill., $4.00; Cong. at Pekin, Ill., $4 56; Andreas Ropp, $5.00; Valentine Strubhar, $2.50; Cong. at Spring Bay, Ill., $3.50; Peter Strubhar, $2.00; Hereford cong., Bally, Pa., $8 50; Halstead cong., Kan., $34.45.

Gratefully acknowledged,
Schwenksville, Pa. W. S. GOTTSHALL,

For India.

From the cong. at Whitewater, Kan., for missionary purposes or for Famine Sufferers, $24.00; from Russia 200 Rubel for Famine Sufferers and 45 Rubel for mission. Gratefully acknowledged,
JOHN P. KROEKER.

For the Mennonite Home, Frederick, Pa.

Cash contributions. — From First Menn. cong., Phila., $02.00; Second cong., Phila., $5.00; East Swamp cong., $11.65; Hereford cong., $28.00.

Material and Labor.—From Joseph Wile, 2 fowls, and hauling one load of coal from Bechtelsville.

Dr. Weida, Hauling a load of coal.

H. Steltz, Hauling a load of coal.

Mrs. I. W. Stetler, lot dried beans, 1 pan pudding, 1 pot scrapple.

John L. Bauer, lot pudding, sausage and beef.

Harvey Lateshaw, 1 pot apple butter, 1 pot sausage, 1 smoked sausage.

Junior C. E. society First church, Phila., furnishing of one room at the Home, and lot of oranges, &c.

M. M. Moyer, Christmas turkey.

Mrs F. F. Gabel, 1 quilt.

Hereford cong. 350 lbs flour, 12½ lbs corn meal, 2 lbs oat meal, 9 bus. oats, 1 bus. corn, 6½ bus. potatoes, 6 smoked sausages, 1 ham, lot of corn beef, dry beef, 1 can lard, 1 pot lard, 15 lbs dried corn, 10 lbs coffee, 12 lbs sugar, 2 lbs prunes, 2 lbs peaches, 4 qts. dried fruit, lot of dried appies, 2 cans jarred goods, 4 cans tomatoes, 6 cans corn, 2 bags table salt, 1 lb and 8 boxes baking powder, 10 pieces soap, 2 boxes toilet soap, 3 pots apple butter, 1 box pepper, 1 box cinnamon, 1 broom.

Gratefully acknowledge,
JOHN L. BAUER, Fin. Sec.

The MENNONITE is entered in the Quakertown Postoffice a second class mail matter.

Paid their Subscription.

W. B. Stoddard	Apr. '02
Jennie Stauffer	Jan. '01
Benj Zimmerman	Apr. '02
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Joseph Wile	Sept. '02
E G Allebach	Sept. '01
Henry Dolf re	Feb. '01
Henry K. Kratz	Dec. '00
John S. Ruth	Sept. '02
Thomas Dougan	Sept. '01
Wm S. Stauffer	Sept. '01
S pt '02	
A. L. Sauer	Sept. '02
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Samuel Bauman	Sept. '01
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Henry Rosenberger	Dec. '01
Tilghman Meyers	Dec. '00
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Daniel W. Kr	Nov. '01
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Mission Board	Sept. '01
Abraham G. Meyer	Jan '01
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Aaron P Meyers	Dec. '01
Francis M. Fretz	Dec. '01
H K. Fretz	Sept. '02
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H B Schantz	Jan. '02
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J J Simon	Dec. '01
Mrs J C Moyer	Nov. '01
D. W. Landis	Apr. '02
H. M Landis	Dec. '01
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Mary Elcher	Jan. '02
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J. G. Wittrig	Sept. '01
Miller Bro	Jan. '03
D. J Stetler	Aug. '01
Manasses Yoder	Dec. '01
Amos Pannebacker	Dec. '02
Adam K ss	Sept. '02

50 YEARS' EXPERIENCE

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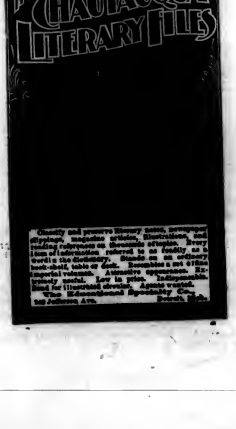

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVI. No. 9. Quakertown, Pa., June, 1901. Whole No. 189.

Items of News and Comment.

A pipe organ will be placed in Bethel College during this summer. The instrument is to cost $2500.

The third annual meeting of the Bethesda Hospital Association at Goessel, Kan., will be held on Tuesday, June 4.

The annual Mennonite Sunday-school Convention was announced for May 31. We hope to bring something from this feast next month.

Rev. N. F. Toews, minister of the congregation at Butterfield, Minn., moves to Mountain Lake, but continues to serve his present charge.

The brethren A. A. Sommer and J. B. Baer have lately visited the congregation at Dalton, Ohio, and conducted services for them in the absence of a pastor of their own.

To the work of an Evangelist the Halstead, Kan. congregation has called our young brother J. H. Langenwalter. He recognizes in this call the voice of the Lord and expects to take up studies at some Seminary preparatory for the work. He preached in his home congregation for the first time on Ascension Day.

Bro. H. J. Krehbiel, of Trenton, Ohio, accompanied by Mrs. Krehbiel and their children, spent some time recently visiting relatives in Illinois, Nebraska, Kansas, and Oklahoma. The congregations into which their visit led them benefitted by the opportunity of having the Brother conduct services while in their midst.

In the new congregation at Herald, Oklahoma, Bro. M. Klaassen was on Apr. 25th ordained as Elder at the hands of Elder Jacob Toews, of Newton, Kan. The latter had been serving the congregation in this capacity since its organization. Other ministers from a distance present were Chr. Krehbiel, Halstead, and John Epp, Newton, Kan. A mission festival in the afternoon followed.

Our brother, M. G. Oberholtzer, is again back to his work in Bremer county, Iowa, as Sunday-school missionary. The people of Waverly, where he makes his home, gave him a warm reception upon his return, greatly to his encouragement, as he writes. He says: "The Lord has opened a wide and ripe field for me here which I am taking up with great joy to His honor and glory."

Missionary H. R. Voth, of Oraibe, Arizona, has met with a sore bereavement through the death of his wife on May 6th. His isolated situation must make the trial all the harder. May he feel the help of the sympathy and prayers of his friends in the home fields, and above all may he realize the consolation of Him who says, "I will not leave you comfortless," "Let not your heart be troubled," "It is I, be not afraid." His daughter, Frieda, whose mother died at Darlington, and three children of the now deceased mother (the youngest only a few days old) constitute the family bereft of a mother's care.

The annual report of the Orphan's Home at Halstead, Kan., contains the following facts: The total number of children at present under the care of the Orphan Aid Society is 62. Of these 14 are in the Home and 48 placed in Christian families. During the year there were 14 deaths, dismissals, etc. Seventy-six children in all have been received by the Society since its start. The total expense for the year was $1129.06 and there is a balance in the treasury of $42.00. The money received during the year came mostly from two sources, viz: The Leisy Orphan Fund $500 and contributions by the members $640.

Eleven Mennonite congregations in France were represented at a conference held in Epinal on March 23d. Twenty-four brethren represented eight congregations. The other three congregations were represented by letter only. A visit to some of these congregations by our Brother from this side the Atlantic, C. E. Krehbiel, was probably largely instrumental in bringing this conference about. From a report by P. Sommer in the *Mennonitische Blaetter* we judge that the proceedings were highly creditable and proved an inspiration to those present. We heartily join in the prayer with which the report closes, viz., "May the Lord bless our efforts to the end that His name may be glorified through our congregations in France."

Close of First School Year.

Central Mennonite College, at Bluffton, Ohio, will close its first year's work on Thursday, June 20, with commencement exercises. There will be two graduates from the Commercial Department. Prof. D. A. Lehman, of Berea, Ohio, will deliver the commencement address. All friends of the institution are cordially invited to attend.

Correspondence.

BALLY, PA.—For our service in commemoration of the Savior according to his direction—"This do in remembrance of me"—we were this time favored with an exceptionally beautiful day. The attendance was large and many united around the Lord's table, partaking of the emblems of His broken body and shed blood.

Several deaths have occurred here lately. Lizzie Stauffer, for many years a member of our Sunday-school and Junior Endeavor society and loved by all, was called to her reward when her life work had scarcely begun. During her lingering illness she was the grateful recipient of many tokens of love and sympathy. It is far better to bring comfort and cheer to our friends while yet with us than to reserve all the flowers to lay on their bier.

Another death is the very sudden departure of one of our older members, Mrs. David Landis, and a third that of the wife of A. L. Bauman who for so many years led the singing in our congregation. Mrs. Bauman was a member of the Reformed church but was just the same held in high esteem by our people.

The pastor has started a class for instruction in Bible truths using the catechism for a guide, for this reason generally called a catechetical class. A similar class has been started by him in the other congregation of this charge at Zionsville.

The Ladies' Mission Society is preparing articles of clothing etc. to send to the missionaries in Oklahoma. The Upper Milford sisters have likewise made some and the two lots will as usual be sent together. Missionary Kliewer wrote a very appreciative letter on receipt of our box last year.

STERLING, O.—The Mennonite church here, which was formerly a branch of the Mennonite church of Canton, was organized in June, 1900. A Sunday-school has been organized since April, which is a great help to the church, bringing them in closer touch with the Christ-life and the children in the vineyard of the Lord.

Communion services were held on May 5th, during which two members were added to the church. Rev. N. C. Hirschy was present on this occasion and we were truly happy to see and hear him again.

BERNE, IND.—On May 6th our pastor, S. F. Sprunger commenced a course in Bible catechism with 99 pupils.

On Ascension Day we had services at the church and in the evening the Mennonite Male choir gave a musical program. This choir often sings at our Young Peoples' meetings and other religious services, but this was the first time that they gave a complete evening's program. They have reason to be encouraged by the success of their effort.

DONNELLSON, IA.—Since Easter our minister has begun teaching a class of thirteen young people preparatory to the holy rite of baptism.

We can not often write of visiting ministers with us as it is seldom one passes our way. H. J. Krehbiel, from Trenton, stopped off one day to visit his relatives here, but no services were held. We had as usual services yesterday preparatory to the Communion services to be held on Whit-sunday.

We are having real dry weather, the oat crop was put in rather wet and is very short yet, and the Hessian fly is destroying all the wheat, but the prospect for corn, grass and fruit is good.

To the Churches of the Middle District Conference and to any others Interested.

Soon the first year's work of our conference school at Bluffton, Ohio, will be brought to a close. Our efforts in this educational undertaking have been blessed even beyond our greatest expectation, for the first year of the institution. The work of the year was uninterrupted. The number of students exceeded far our anticipation. May we not interpret this as an evidence of God's favor upon our common efforts to promote the cause of education.

This is already the time when young people begin to make their plans for the coming school-year. To assist our young people in planning early to enter the school next September, the catalogue for the coming year is already completed and ready for distribution. The aim of the catalogue is to give information in regard to the school, both in what it now is and what we hope to make of it. We must not forget that our school is not yet developed, and that the ideals of its earnest supporters are still far from being realized. The school is in its formative period. From the very beginning it was the aim to make this school a school of the people and for the people. For this reason all are requested to help in making it what we want it to be, and what it ought to be, not only by the liberal gifts already subscribed but by suggestions for the improvement of the work and for a closer adaptation to the present needs of our youth. Such suggestions will always be welcomed.

Catalogues will be sent to all the congregations for free distribution. The teachers will count it a great favor to receive letters of advice and of inquiry, from those personally interested in the school. Catalogues will also be sent to any one applying for them, and further information will be given cheerfully by the business manager, J. A. Amstutz, Bluffton, Ohio, or by the undersigned, 5701 Drexel Avenue, Chicago.

Yours in the work, N. C. HIRSCHY.

THE PASTOR'S CREED.

The Rev. Silas Scott Acker did not take well to Pastor Peaceful's proposition. What was the use, he thought, in wasting time telling a cranky old malcontent in an obscure country town on what grounds objection was made to his mischievous work. What such a pretender needed was not gentle but drastic treatment. Besides, time would be worse than wasted if serious attention were paid to the old fellow's visionary, fanatical, long-winded notions. So he wrote the Pastor a curt letter, saying he did not expect to draw out correspondence with him to an indefinite length, and politely requesting him to leave his people at peace. To this the Pastor replied vigorously, rehearsing the facts about his niece and Miss Jones, how both had appealed to him for spiritual counsel, and that he would not be faithful to his Master if he did not give them all the light that was in him. He would not let God-given opportunities pass by. And if Doctor Acker could give them the same spiritual help, the Pastor would not be jealous but, on the contrary, glad that God had workers everywhere to lead men unto Him. He would not interfere in the affairs of any church. It was not his mission to break up churches and make proselytes out of a mean sectarian spirit. He was sorry that Doctor Acker had interpreted his actions in that light. And he was sorely grieved at another imputation—that he was heterodox, fanatic, a teacher of unsound doctrine. God forbid that he should be guilty of such monstrous conduct. And while he was not afraid for his reputation, since the Lord would take care of that, nor inclined to make an apology for anything when he could not clearly see that he had committed any wrong or indiscretion, nevertheless, he would take the present occasion to present his views in short, supported by plain, unambiguous Scripture, with the remote hope of coming closer to each other in matters of faith and realizing more than before, if possible, the unity of the truth in the hearts of the truth-loving. The following was his creed as he formulated it for Doctor Acker:

1. I believe in the Apostles' Creed, and that it is an excellent but, at best, only a partial synopsis of Biblical truth.

2. I believe that Jesus, the Son of God, died for the sins of the whole world, and is the only and complete Saviour of all that come to Him by faith.

3. I believe that since Christ is the end of the law for righteousness to every one that believeth, therefore the law has no longer any claim upon the believer, having been fully satisfied and honored in the atonement of Jesus Christ, and that the believer is no longer subject to it, having come out from under law and taken his place under grace.

4. I believe that God imparts eternal life to every believer when he believes, and that this life is in His Son. This life being holy as well as eternal, it is to prevail over the old sinful life. By its power we are to keep ourselves unentangled with the world, overcome all sins, weaknesses and temptations, and do daily of God's good will and pleasure.

5. I believe that all saints on earth since Pentecost compose the Church of Jesus Christ, the indivisible body of which He is the Head, that membership in it is sealed by the baptism with the Holy Spirit and that its chief calling is to worship God in the Spirit. The Church is to be built up by the Word of God and by the several gifts of the Spirit imparted to its members, and it is collectively and severally charged with the duty of preaching Christ crucified to a lost world.

6. I believe that Jesus Christ, having gone up into heaven, exalted to the right hand of the Father, is there making intercession for the saints, and is able to keep all his own from falling, and will keep them until he takes them unto himself.

7. I believe that Jesus will come for his elect saints, both asleep and alive, and that he will meet them in the air, reward them for all faithful stewardship, and dwell with them forever.

8. I believe that Jesus will stand at the latter day upon the earth to judge all nations, setting up his throne at Jerusalem, and, assisted by his saints, will introduce that happy millennial reign wherein every living being will acknowledge Christ as Lord.

"This is my creed, covering the main teachings of the Bible," commented the Pastor. "Let me know where I am not orthodox and I will cheerfully acknowledge the error, if proved on Biblical grounds."

DANIEL PEACEFUL.

Ought Christians to Keep the Sabbath?

H. G. ALLEBACH.

This is the title of a tract by Rev. R. A. Torrey, Superintendent of the Moody Bible Institute, Chicago, I have not read it, but think I can guess its contents. Doubtless the writer answers his own question negatively—the Christian has no Sabbath to keep. This is a problem that has exercised my mind for a year, with the result that I unhesitatingly conclude from Biblical data that the Christian has no Sabbath and can therefore not observe it.

We have plain indications and direct statements to the effect that the early Christians (non-Jewish or not altogether Jewish) assembled for worship on the first day of the week instead of the seventh. See Acts 20: 7 and 1. Cor. 16: 2. In the manuscript entitled "The Teaching of the Twelve Apostles," a document dating hardly later than aroond 150 A. D., occurs this passage—"On the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure." We are told that the Hebrew Christians, in the beginning, continued to keep the Jewish Sabbath side by side with their assemblies on the first day of the week. The eleven disciples, after Jesus' resurrection, were together on the evening of the resurrection day and, again, exactly a week or eight days after. Doubtless, they could not tear loose all at once from Jewish custom, from immemorial usage bred in the bone. But when the Gospel was proclaimed among the Gentiles, who had no Sabbath institution among them, the observance of the first day was doubtless inculcated by the apostles as a suitable day for assembling, since it would be the anniversary day of Christ's resurrection from the dead, an event fraught with such immense importance for all Christians. The Apostle to the Gentiles studiously refrained from introducing anything Jewish into Gentile communities Such a policy, if attempted, would have been opposed to the cosmopolitan spirit of the Gospel and would have met with eventual failure. This thought alone militates against the notion that the old Jewish Sabbath was grafted upon the faith of Gentile believers.

Now if this account which I have here outlined is at all true, our convictions on the subject of the Sabbath really rest more upon a historical than an argumentative basis. But the logic of the whole matter is not to be escaped. If any one believes he ought to keep the Jewish Sabbath or seventh day, why ought he not to keep the Sabbatical or seventh year? The latter was likewise given to the Jews to keep and they kept it. Why should the seventh day be kept and not the seventh year? Why do the one and leave the other undone?

I have said that the Christian has no Sabbath. I said it, however, only provisionally. The Christian has a Sabbath. But it will be observed in heaven. All the Old Testament institutions are typical. The Sabbath typified rest. "God rested on the seventh day." At first, the rest, like all types instituted among the Jews, was physical, but the antitype is never other than spiritual. Our rest is spiritual and eternal and heavenly like God's. The fourth chapter of the Hebrews makes this plain. "There remaineth therefore a rest to the people of God." Indeed we may have foretastes here below of the supreme peace and tranquility of soul which is to characterize our heavenly existence. But then it will be complete and uninterrupted.

One word of warning, however. Because the Christian has not embodied the Jewish Sabbath in his creed, he should not therefore hastily and wantonly conclude that he is justified in keeping nothing, and working seven days in the week and ten hours every day thereof. Nor will he be inclined to do this. The Christian welcomes stated and set seasons of worship. He need not have a law to drive him to the place of worship. Yea, if he could worship with his brethren an hour or two every day of the seven, he would count it a great privilege. It is the beauty of the Christian dispensation that God's laws are written upon the heart, and that God works in us directly through the Holy Spirit both to will and to do of his good pleasure.

Singing Without the Spirit.

"Be filled with the Spirit; speaking to yourselves in hymns and spiritual songs, singing and making melody in your hearts to the Lord." Epb. 18: 19. We cannot sing the songs of Zion in a way that will please God, without being filled with the Holy Spirit. Our singing will not be melody to the Lord, unless our hearts beat in harmony with him. To sing without the help of the Spirit is as displeasing to God as to preach or pray without the help of the Spirit. The apostle Paul says, "I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also. 1 Cor. 14: 14, 15. This certainly teaches us that we are under as great obligation to sing with the Spirit, and to understand what we sing, as we are to pray with the Spirit and to understand what we pray.

We need to go into our closets and ask the Lord to enable us to sing aright, just as much as to ask him to enable us to pray aright. Ungodly singing is just as displeasing to God and just as truly hypocrisy in his sight as ungodly preaching or praying. Yet many churches that would not think of employing an ungodly man to occupy their pulpit, will invite the unsaved into the sanctuary to lead in singing the songs of Zion; and are so blinded that they see nothing wrong or inconsistent in such a course. Indeed, many plead that it is right, claiming that if we can induce these persons into the church to sing, it may result in their getting saved. This is doing evil that good may come.

If the argument is a good one, why not carry it further, and invite unsaved men to preach, or to lead the prayer-meeting, in order to get them saved. Yet none would hope to have a church prosper spiritually by such a course.

In thousands of cases persons are employed to take charge of the singing in the public congregation without regard for their spirituality or even morality. The question is not "Will he sing in the power of the Spirit, and souls be convicted in consequence?" but, "Has he a good voice, and will his singing attract the world and help make ours a popular church?" The Spirit of God is grieved and the church cursed by ungodly choir singing all over the land; and every faithful child of God should use all his influence against this great evil of the ungodly singing, just as much as against any other evil found in connection with popular, formal and unscriptural worship. May the Lord deliver his people from inconsistency.—*Selected.*

Grains of Wheat.

H. G. A.

Be sure you know what God wants to give you, then pray for it.

The greatest pride any one can have is to be proud that he isn't proud.

The devil has some of his cosiest nests in the cushioned pews of some of our fashionable churches.

If people would only come the eleventh hour, more would be saved. As it is, too many wait till five minutes before twelve.

Don't begin your testimony by saying, "I love Jesus." Rather say, "Jesus loves me." The latter will draw, the former may repel.

Some W. C. T. U. women wear birds in their hats. Moral: Let us not become zealous in one direction and indifferent in another.

Home Mission Work within the Limits of our Conference.*

H. G. ALLEBACH.

The method hitherto followed by the Eastern District Conference in its Home Mission work is that of making use of a nucleus of Mennonite families or individuals, organizing a mission out of them and building up from this basis, reaching non-Mennonite people and winning them to the Church. This is perhaps the only immediately practicable and sure method, and it can never be otherwise. Experience seems to teach that for some, perhaps not most, localities, the mother church can furnish the pastor and to some extent, the support, if the two points be not too far apart. For other new points not in close touch with any church, the Conference, through its Home Mission Board, has been the only available instrument.

So far as my personal knowledge goes, no attempt has been made by any individual, at least at the instigation and with the support of Conference, to preach the Gospel in wholly non-Mennonite communities, and perhaps such an enterprise would be unsuccessful. As long as we have not tried, we do not know. The Methodist and Evangelical churches owe their phenomenal visible increase to evangelistic work anywhere and everywhere, among friends or strangers, English people or German, in every language and among every nationality. Hardly a town in the United States but has its Methodist Episcopal church. Their method is to insist on "experimental religion," with such features as revivals, prayer-meetings and experience meetings, and these appeal to a very widespread religious instinct. It was not in the name of the church that they obtained their converts, but in the name of Christ and by their method of bringing souls to Him. The same can be said of the Salvation Army. If Conference should undertake to send out an evangelist into any large town to start a Mission, it would be wise for him not to count on his church name for help or prestige, but while not in the least wanting to hide his denominational identity, let him labor to win souls to Christ and leave the question of church-connection for after consideration when the time for organizing a congregation has been reached. Very much would depend on the nature and abilities of the man appointed to such a mission. If he is energetic and tireless and comes with a God-given message that "the common people hear gladly" and the ability to present it in such a way as to draw and hold their attendance upon his services, there would be no reason for believing such a venture foolish or unprofitable. If the Eastern District Conference could find such a man with a method like the man, and would send him to any town or community in Pennsylvania, New Jersey, Delaware, or anywhere else within its limits, it might have the satisfaction of adding a church in many of such localities to its union.

In discussing this subject, it must not be forgotten that the day is dawning when men are looking beyond denominational lines to the broader and deeper landmarks of Bible truth There is a deep present-day thirst for the Bible rather than for churches. Many churches are engaging Bible students to give them lectures on the teachings of the Word of God. Many professing Christians, members of churches, are turning away from forms, from unstimulating, innutritious sermons, and from vain activities that do not supply the lack of definite heart-knowledge, and are looking around for churches and ministers that can make the Word of God plainer to them, so as to respond to their real needs. Our Conference will certainly contribute to a noble end if, recognizing this need, it will take steps to satisfy it. One most fruitful result of proper Bible training is to make a missionary of every converted soul. If such a soul will communicate its knowledge and enthusiasm to others, inquiry will soon be made after the man or the worker whom God uses to disseminate such a warm life-enkindling Gospel, and from the minister inquiry is made as to the church back of it all. As a rule, when people are once aroused by the Gospel and when they have once obtained the one thing needful, while they are not disposed to over-emphasize denomination, are still little troubled by it and "Mennonite" has no blacker or browner taste in the mouth than "Presbyte rian" or "Methodist." If theConference looks the tendency of the day squarely in the face and sees to the Bible training of its young ministers and evangelists and sends out only such and many of such, it will be sure of growth. These are mere suggestions, but definite practical policies might be shaped from them.

* A paper read at the Ministers Conference, held at Germantown, Pa., April 22, 1901.

Clear Spiritual Vision Needed.

At the recent meeting of the Presbyterian General Assembly in Philadelphia the Moderator-elect took as the text for his assembly sermon the accounnt of Jesus giving sight to the blind man of Bethsaida. The following paragraphs are taken from the part of the sermon in which the speaker applied the spiritual teaching of the miracle to the church:

"This complete spiritual sight-giving is more often gradual and progressive than we think. God opens men's eyes now in one way and now in another. This man He sends to the pool of Siloam, and to the eyes of that man He applies the clay and spittle; to still another He speaks the single word, and a new world bursts upon his quickened vision. But multitudes who have received the first touch still need the second. They see, but see wrongly. They are near-sighted or far sighted or double-sighted or color blind. They see, but they perceive not. They see much as the horse sees the scenery in the beautiful valley of vision.

"Some who have received the sight-giving touch see for the most part intellectually only, and they see men as trees walking. A mere intellectual vision is spiritual half-sightedness. Intellectual faculty of the highest order may be paired with the lowest grade of spiritual attainment. Ary Scheffer's famous picture of Satan in the temptation presents the tempter as the very personification of mental acumen, and although Emerson insists that the devil is a dunce,still, we believe that the artist's conception is correct. This is a day when the Church of God needs to be put on her guard against a cold intellectualization of her faith, and yet the peril and the proneness always exist. A merely theological Christianity is a Christianity ossified, a Christianity extinct. We believe in creeds. Of course we do, if we believe anything at all, but we Presbyterians are sometimes in danger of forgetting that creeds, needful and valuable as they are, are by no means all of Christianity. We boast sometimes of the intellectual supremacy of our Zion, bnt we must be ware that our glory does not become our shame, for if we see only by way of the intellect we are still in need of the second touch.

"Some see the things of God, but they see for the greater part emotionally. The mystical element is needed to give depth and mellowness and tenderness to Christian character, but the piety of the feelings only is a miserable substitnte for the true thing. Converted emotions alone are not worth converting. Have you ever seen the howling dervishes of Cairo? They dance and yell and scream and bow and whirl and tear their beards and bair until at last they fall in a swoon of sheer exhaustion. Men become as trees, and trees as men. Christianity, like Mohammedanism, has its howling devishes. They are a burlesque upon truth and duty and sober Christian character. Any man whose faith is not bnilt npon an abiding principle of truth and an intelligent conception of the will of God only half sees. Nothing is wilder than the visions of a merely emotional Christianity. They are the dreams of a dreamer who dreams that he has been dreaming. A "Thus saith the Lord,' a 'Verily, verily, I say unto you,' is needed to guide the conscience to steady the energies, and to still the storm.

"Others see, but they see only along the line of a sincere purpose, an ethical activity. Here again is an arrested development of the healing process. It is not enough for a man to be sincere; he must also be right. A totally blind man may be sincere; the trouble is he cannot see. Grossest ungodliness often plumes itself on its absolute sincerity. Saul of Tarsus, scattering firebrands of persecution and breathing our lightnings against the early Christians thought he was doing God's service. He was sincere, but he was wrong. Sincerity is not salvation; sincerity is not Christian character. Some of the most dangerous men in history bave been the most sincere. The man who simply means well is often the most blundering and the most exasperating man of all. The blind man in the text was honest while he was blind.

"The Church of Christ must not count her work as done when men's eyes are only first opened. Crude, morbid and abnormal lives are the prodncts of this half-finished work of giving sight to the blind. Men must not be saved only; they must be salted and seasoned for service. They are not to be redeemed from a future destiny of misery and woe only; they must be redeemed to a present career of usefulness and honor. It is a destiny of well grounded, well rounded Christian character to which they are called. The Church must teach and train and develop her own. How much of our Lord's work, when He was on earth, was given to the training of the Twelvel He was the great teacher, rather than the great preacher.

The Church of To-day Arraigned.

The public press of a recent date brought the following spicy paragraph of church news, dated Williamsport, Pa.:

Mrs. May E. Frey, wife of Rev. P. I. Frey, pastor of the East End Baptist Church, yesterday took his place in the pulpit and preached two sermons. In the evening she arraigned the churches for the modern day methods employed. In the course of her remarks she said: "What the Church of Jesus Christ needs to-day is another Pentecost. The whole world lieth in the lap of the wicked one. Souls are perishing, men and women are rushing onward into perdition, and the Church is not able to stem the awful tide of iniquity, for the Church, which should be a mighty life saving station, has lost its power, to a large extent, and is drifting into worldliness and formality. Ministers are building institntional churches, elaborating on their music in order to draw the people; yet the results are not satisfactory, and the tide of iniquity surges on and people stumble over the church into hell.

"Many church members run to theatres, play cards, dance, drink wine, follow the fashions of the world, cheat and lie. The church holds fairs, festivals, bazaars, private theatricals, anything to get money. Imagine Paul saying to Peter, 'Peter, we had better get up an ice cream festival to pay the expenses of the church in Corinth.'"

In a Minority.

What is a minority? The chosen heroes of the earth have been a minority. There is not a social, political, or religious privilege that you enjoy to-day that was not bought for you by the blood and tears and patient suffering of the minority. It is the minority that vindicated humanity in every struggle. It is a minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world.

You will find that each generation has been always busy in gathering up the scattered ashes of the martyred heroes of the past to deposit them in the golden urn of a nation's history.

Look at Scotland, where they are erecting monuments—to whom? To the convenanters. They were in a minority. Read their history, if you can, without the blood tingling to the tips of your fingers. These were in the minority, that through blood, and tears, and bootings and scourgings—dyeing the waters with their blood, and staining the heather with their gore—fought the glorious battle of religious freedom.

Minority! if a man stand up for the right though the right be on the scaffold, while the wrong sits in the seat of government; if he stand for the right, though be eat, with the right and truth, a wretched crust; if he walk with obloquy and scorn in the bylanes and streets, while the falsehood and wrong ruffle it in silken attire, let him remember that wherever the right and truth are, there are angels gathered around him, and God himself stands within the dim future, and keeps watch over his own.

If a man stands for the right and truth, though every man's finger be pointed at him, though every woman's lips be curled at him, he stands in a majority; for God and good angels are with him, and greater are they that are for him, than all they that be against him.—*Selected.*

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QUAKERTOWN, PA., JUNE, 1901.

Editorial.

It is amusing to hear the various sects of Christendom bewailing the prevalence of sectarianism. They do this before dinner. After dinner each sect earnestly discusses ways and means for perpetuating itself. Sectarianism is not kept up at the dictation of the Holy Spirit or at the command of Christ, but it is always inspired by human pride and clannishness. The co-operation of denominations in Christian work does not succeed in fully offsetting this evil.

"Be ye angry and sin not." We believe this rule was violated by that New York clergyman when, in the heat of his animadversions, his temper flashed fire and, in plain language, he cursed. There is an unrighteous use of anger and an unrighteous use of words. Certain words may be sinful entirely apart from anger or any feeling whatever. In the case of the above clergyman, there seemed to be a conjunction of the two. But it is lamentable how ministers will sometimes resort to questionable epithets and daring terms for the sake of imparting spice and pungency to their discourse. If it is wrong to use idle words in a serious vein, is it any more right to use them in a jocose vein?

For the information of our readers who have been interested in Pastor Peaceful's letters we wish to say that the Pastor is a veritable person and he is willing, yea wishes, to be held responsible for what he writes. In this number you will find the statement of his creed. He asks Dr. Acker to point out any part of this creed that he thinks is not biblical. But we fear Dr. Acker may be a man of straw and therefore we would like to see any of our readers who may differ with the Pastor on any point of his creed to take up the matter and bring the light of the Word of God to bear on it. We do not mean to invite controversy nor do we think the Pastor desires it. But to bring together our convictions as we gather them from God's word and put them side by side can only be helpful if done in the right spirit. Nor do we ask you simply to look for points of difference. If your idea agrees with what is said it will add interest and influence to have you say so.

Convention Notes.

The Young People's Societies of Kansas held their annual convention on May 5th in the Hoffnungsau church. It was largely attended and much interest manifested. Some crumbs from the program will be helpful to young and old generally.

In his opening remarks H. D. Penner spoke on the words of Jesus, Matt. 18: 20, "Where two or three are gathered in my name there am I in their midst." He held up these words as a comfort to those who feared for the success of the work of the young people in the cause of Christ, as a warning to those who were inclined to cast stones lest they should find their missiles striking at Christ for whom the societies stand, and an encouragement for all laborers in the Lord's cause.

Gerhard Bargen spoke on the theme, "For Christ and the Church." Christ as our Master has a rightful claim on our whole life. It is easier to give one's self to Christ in youth and his service has the promise of this life and the life to come.

J. H. Langenwalter gave a word picture of the first Christian church. Starting with the Apostles as the striking characters in this picture he drew both the bright lines of success attending their earnest efforts and the darker lines of human weakness found even in this first church.

Chr. J. Voran spoke on the relation of our religion to life-work. Our daily life must bear constant evidence of the influence of our Christian faith. A *living* faith in God gives us strength in trials and temptations and enables us to be a light and a salt in the world.

P. H. Richert had for his subject, "The character of the consecration meeting and its import for the Christian Endeavor society." This does not depend on the outward form but on the inward state of those who participate. A true consecration meeting is characterized by true-heartedness, quiet earnestness, and unaffected sincerity. Brief testimonies based on personal experience. Consecration has for us the same meaning that Peter's confession had for him when the Lord asked him three times, "Lovest thou me?" Without consecration in the closet there can be none in public.

Conference Proceedings.

Proceedings of the 103 Session of the Eastern District Conference, held in the West Swamp Mennonite church Bucks Co. Pa., May 5-7 1901.

Communion services were celebrated on Sunday morning. W. S. Gottshall preached the sermon and assisted A. B. Shelly in administering the Elements. The afternoon was devoted to services for the young. Addresses were delivered by Wm. H. Grubb, Wm. M. Gehman, H. G. Allebach, W. S. Gottshall and A. M. Fretz. The Conference services held in the evening were conducted by N. B. Gruhb and A. S. Shelly, the latter spoke in German from Eph. 1. and the former in English from John 10: 16.

MONDAY, 9.45 A. M.

The retiring chairman, N. B. Grubb announced hymn 164 and read Rev. 3: 7-12, and Bro. Otto Lichte offered prayer.

The following are the congregations and their representatives:

Bertiolets, Isaac Hunsberger, 1 vote; Boyertown, H. G. Allebach and A. T. B. Stauffer, 2 votes; Bowmansville, Solomon Ott, 1 vote; Deep Run, A. M. Fretz and Samuel W. Gross, 5 votes; East Swamp, A. B. Shelly and I. T. Clymer, 4 votes; Flatland, A. B. Shelly and D. M. Landis, 2 votes; Germantown, S. M. Musselman, 1 vote; Hereford, A. S. Shelly, J. B. Funk and J. L. Bauer, 7 votes; Philadelphia 1st church, N. B. Grubb, 14 votes; Philadelphia 2nd. church, Silas M. Grubb, 2 votes; Pottstown, H. G. Allebach, 1 vote; Quakertown, A. B. Shelly, D. W. Landis and U. S. Stauffer, 2 votes; Schwenksville, W. S. Gottshall, S. H. Longaker and M. C. Gottshall. 7 votes: Saucon, A. B. Shelly, 1 vote; Springfield, John O. Shimmel, 3 votes; Souderton, A. M. Fretz and Wm. G. Moyer, 4 votes; Upper Milford, A. S. Shelly Milton Schantz and Wm. M. Gehman, 4 votes; West Swamp, A. B. Shelly, Peter Sell and Christian Musselman, 7 votes.

The brethren L. O. Shimmel and H. S. Gottshall were granted one vote each.

Bro. Otto Lichte of the Christian congregation, Moundridge Kansas, was present and was also granted one vote and invited to participate in the discussions.

The minutes of the preceeding session were read and adopted.

Resolved to elect the officers by a free ballot.

The chairman appointed Wm. M. Gehman and D. M. Landis as tellers.

A. S. Shelly was elected President, W. S. Gottshall Secretary.

The treasurer submitted the following report:

In hand from last year		$ 144 69
Received from Deep Run congregation		4 66
" " Sonderton "		13 00
" " Upper Milford "		25 00
" " Hereford "		61 65
" " Springfield "		7 00
" " Phila. 1st "		40 00
" " Bertolets "		5 52
" " West Swamp "		21 60
" " East Swamp "		14 43
" " Flatland "		8 24
" " Schwenksville "		10 10
" Interest on a note of $100 for ½ yr		2 00
		$357 89

Paid—

S. M. Musselman	$ 125 00
H. G. Allebach	156 00
J. H. Bechtel, Int. on Pottstown church	56 00
	$337 00
Balance in hand	$20 89

J. L. BAUER, Treas.

This report was accepted.

J. L. Bauer was nnanimously re-elected.

Resolved to advice the secretary to tabulate the congregational reports and publish them in the papers along with the minutes of the Conference instead of having them read before conference.

The remainder of the forenoon was devoted to the reading of parochial reports.

Bro. L. O. Shimmel spoke a few words of encouragement and offered prayer.

MONDAY, 2.15 P. M.

Conference sang hymn 192 and S. M. Grubb led in prayer.

Parochial reports were finished.

Resolved to extend the license of H. S. Gottshall for an indefinite period.

The publication committee rendered their report and it was accepted.

N. B. Grubb read the action of the General Conference Publication Board with reference to the transferring of the "Mennonite" to that Board.

The subject was taken up for discussion.

Resolved to authorize the trustees of the Eastern District Conference to transact the matter of transferring the "Mennonite" to the General Conference Board.

Resolved to have preaching to-night and that the local pastor make the necessary arrangements.

Resolved to publish a Year Book for 1902.

W. S. Gottshall was re-elected as a member of the Publication Board. The other members in rotation are H. G. Allebach and A. S. Shelly.

The secretary and financial secretary of the Board of Managers of the Home gave their reports. They will appear in pamphlet form.

The afternoon session closed with prayer by A. M. Fretz.

MONDAY EVENING.

German sermon by Solomon Ott and English sermon by H. G. Allebach.

TUESDAY, 8.30 A. M.

Opening devotional exercises were conducted by S. M. Musselman.

The treasurer of the Mennonite Home gave his report.

Resolved that the chair appoint an auditing committee at the next Conference to which all financial reports are to be submitted.

M. C. Gottshall, N. B. Grubb and A. S. Shelly were re-elected members of the Board of Managers of the Mennonite Home.

The Home Mission Committee read their report, and the following recommendations were adopted by Conference:

1. In view of the fact that a mortgage is resting on the Pottstown Mission building, and that the interest on that mortgage has been paid for the last few years out of the Conference treasury, the Pottstown brethern are hereby respectfully requested by Conference to pay the interest on the indebtedness.

2. Conference will for the coming year give Pottstown and Germantown equal financial support, the amount of such support to be equivalent to that given to Pottstown the past year.

H. G. Allhach was elected a member of the Home Mission committee.

A. S. Shelly gave an oral report of the Educational committee and it was accepted.

A. S. Shelly also gave a report of how the Mission money in his hands was used and Conference sanctioned his actions.

The committee previously elected to work on the standing resolutions of Conference reported progress.

A. B. Shelly and John O. Shimmel were elected as members of the Edncational committee.

J. B. Funk was re-elected as a member on the Programme committee.

Conference by rising, gives expression of loving remembrance of the brethren, Deacon G. H. Gottshall and Preacher A. H. Gotthall, for many years members of this body, both having died since our last session.

Conference regrets the absence of our brother J. S. Moyer who was detained at his home by reason of

illness, but rejoices to know that he is on a fair way of recovery, and hopes to have him in our midst at our next session.

A vote of thanks was extended to the West Swamp congregation for so kindly entertaining the members of the Conference.

Resolved that the next meeting of the Conference be held in the Second Mennonite church in Philadelphia.

Conference closed with prayer by Wm. M. Gehman, and the benediction by the chairman.

A. S. SHELLY, President.
W. S. GOTTSHALL, Secretary.

Correspondence.—Continued.

BEATRICE, NEB.—We have had the pleasure of having Bro. H. J. Krehbiel, of Trenton, Ohio, with his wife and children in our midst on Sunday, May 7th. He favored the Country Church in the morning with a very choice sermon on 2 Tim. 2: 19, which was very attentively listened to by everybody and greatly appreciated, and in the evening the town people had the same privilege. Bro. and sister Krehbiel left for Halstead, Kan., Monday evening, it being their intention to visit the Indian Mission Station at the same time.

Elder G. Penner has commenced his usual yearly catechetical instruction course with ten young applicants preparatory to baptism on Whitsunday.

Our brethren living in town think the time is not far distant when they should have a church building of their own so as to avoid the necessity of renting a place for worship. At a general meeting of the brethren at the church in the country Sunday before last, it was agreed to take the necessary steps toward securing the desired end. A beginning has been made toward securing a building fund and before very long we hope to own a church building in town.

A beautiful rain a day or two ago has refreshed nature all around us and crops are looking very promising.

Under the Evening Lamp.

The Book of Mormon.

One of the most sensational chapters in American history is the account of the rise and fortunes of the Mormons, or Latter-Day Saints. The state of their birth was New York, the state of their adoption is Utah. Already seventy-eight years have passed since Joseph Smith brought out the Book of Mormon—claimed to have found it in a cement-sealed stone box on top of three low cement pillars. The locality of this remarkable find was in Ontario county, New York. The book consisted of a series of plates having the appearance of gold, connected roll-like by three rings at one end. It purported to have lain in the earth 1400 years. The plates were about eight inches long and seven wide, and the book about six inches thick. It contained nearly as much matter as the Old Testament. The plates contained Egyptian characters on both sides.* Smith was driven out of New York into northern Pennsylvania. He began to translate the book at the bidding of an angel, but since he could not write he had to employ a scribe. Some of the characters were submitted for decipherment to the famous Doctor Charles Anthon, professor of Greek in Columbia College, New York City, but he could do nothing with them.

The most significant feature of the book was its professedly authoritative history of the American Indians. They were declared to be the remnant of the lost Ten Tribes of Israel. These chosen though rejected people, descended from Joseph, wandered to America about 600 B. C., divided into two tribes, the one of whom was favored by a vision of the risen Christ and heard and received the Gospel. Afterwards they fell into great wickedness, and were finally destroyed by the ancestors of the present Indians. One of their prophets by name of Mormon wrote an inspired account of their history, including the Gospel, and his son deposited it in the above-mentioned box.

These are the facts clustered around that mysterious Book of Mormon as published by the Mormon sect and devoutly believed by them. Passing by the stormy history of these people, their persecution in many states, their doctrine and practice of polygamy (for which they have been cordially hated and despised up to the present), let us notice their argument in favor of the historicity of this singular document, the Book of Mormon.

Every schoolboy knows that within the past century various relics of an extinct civilization have been found in all parts of America, but most notably in the Southwest, in Mexico, Guatemala, Yucatan. Buried cities have been excavated, old records have been exhumed, and the museums of the land like the Pepper Free Museum of Science in Philadelphia, have been stocked with these antiquities. Historians have been enabled to re-construct from them a partial history of the aborigines of this Continent. The Mormon devotee now believes he sees in these ruins and remains a confirmation of the narrative in the Book of Mormon. It asserts that the judgment of God visited these ancient cities and the earth opened and swallowed them up! It represents Jesus Christ as revealing himself during the disaster and pronouncing an anathema upon the survivors unless they accepted his offer of mercy and repented! It is instructive to read the supposed speech of Christ, composed as it is of a jumble of quotations from the Gospels and the Revelation. I speak here of the socalled English translation. What the supposed original says, perhaps nobody knows.

It is needless to add any commentary on the sweeping uncritical assumption manifested in the above argument. Any well-read man (he need not be a scholar) can not but smile at the attempt to build historical air-castles on such a flimsy foundation. Yet this chapter in the Book of Mormon has won thousands of converts who have reasoned in precisely the same way, and have corroborated these testimonies to their own satisfaction by drawing out of individual Indians legends of the red race.

In our next article, we will examine some of the religious doctrines of the Mormons. These people are compassing sea and land in quest of proselytes to their faith. To gain their point, they make use of an old devise of Satan—a trick already practised on our first parents—mixing a particle of truth with a mass of error and passing off the amalgam as pure gold. It is well to fortify ourselves and be on our guard.

* This is Smith's description. If such plates ever existed he did not produce them to be seen. Four persons who endorsed his book claimed that an angel showed them the original plates. Eight others claimed Smith had shown them the plates. All knowledge of them is purely traditional.—ED.

A Testimony.

Dear Readers of The Mennonite:

It is with joy and gratitude to God, that I think of how He delivered our little Osmund from the cruel hands of the enemy of our body, soul, and spirit, who is ever trying to do all the harm he can, trying to lead the young astray, and older ones too, if we are not on the guard, or neglect duty. Partly through ignorance and neglect of duty, our little one got the measles, which we very much regretted. As the measles left him, the disease turned to pneumonia, which in a few days was rather severe. Husband and I both prayed and trusted the Lord for deliverance from the dreaded disease; but were tested pretty severely for a few days, as he kept getting worse from day to day. But when we truly repented for exposing him and trusted fully in the precious promises in the word of God, which we applied to our case, namely Ps. 116: 1, "I love the Lord, because he hath heard my voice and my supplications," and Matt. 21: 22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive," we rested confident with the assurance that our prayers were answered, and we waited on the Lord with rejoicing. Soon we saw the change for the better, his cough loose, and breathing easier. His improvement was very rapid he sat up and played the following day.

We cannot refrain from telling of God's goodness and willingness to save us, and heal us, and keep us, if we comply with the conditions laid down in God's word.

Some one might ask how do you know your child had pneumonia?

I saw another child since which was just like ours, only it was a little better then, breathed so short and hard and the doctor attended it at least two weeks, how much longer I do not know.

I am so glad that Jesus is willing to save to the uttermost all that come unto God by him. We must all come through Jesus, he is the door to salvation, and when we are saved, we are to seek healing through him also, for he is the "Way, the Truth and the Life." By his stripes we are healed. His blood saves us. In Matthew 8: 17, "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." This is directly applied to bodily healing. When Jesus was on earth, he went about doing good, and healing all that were oppressed of the devil. Read Acts 10: 38, and Matt. 4: 23 and 9: 35, and 1 John 3: 8. He has still the same power, for he is the same yesterday, to-day, yea and forever. God says, "I am the Lord that healeth thee," Ex. 15: 26. The gift of healing is one of the nine gifts of God to the church, which is still in the Holy Spirit. 1 Cor. 12: 8–11.

When overtaken with sickness should we not obey God, and turn to him for forgiveness of the sin which may have been the cause of the sickness, and for immediate healing. Healing is obtained of God in different ways as the following passages teach: Matt. 8: 5–12; Matt. 18: 19; James 5: 14, 15, and Mark 16: 18.

If this little testimony will be the means of leading any one nearer to God, we shall thank God, and to him alone be all the glory. ANNA R. FRETZ.

Souderton, Pa., May 2, 1901.

How God Heals Sickness.

The following plain setting forth of the Bible teaching on the above subject, was originally written by its author Dr. C. T. Scofield in the form of a letter to one who was in trouble and asked advice on the subject. It has since appeared in the *Record of Christian Work* and also in tract form. We print it here in the hope that the clear presentation of the truth may be helpful to many of our readers in guarding against unbiblical extremes on this important question.

ALL HEALING IS OF GOD.

"If I understand either the broad teaching of the Scripture concerning the Father's minute providences in His watchful care over His own, or the special teachings concerning healing, I must testify that all healing is divine. Whether remedies are used, or only the prayer of faith, the healing is of God. There is great unbelief on this point. Many Christians seem to fancy that by resorting to remedies that can keep their dear ones whether it be God's will or not. It is not so. No remedy avails when God is calling one of His children home.

"The Bible testifies abundantly to the fact that God heals the sick by direct power, apart from remedies. It would be useless to quote passages to prove this; they abound, both in the Old Testament and in the Gospels. If we come this side of the personal ministry of Christ, we find the apostles healing by divine power. This also, is incontestable. No one disputes it.

THE PRAYER OF FAITH.

"But when this dispensation fully opens, that is, when we reach the Epistles, that portion of the Scripture especially given for the instruction of the believer in this dispensation, the subject is scarcely mentioned. Healing is enumerated among the gifts of the Spirit (1 Cor. xii. 9); John prays that Gaius may have temporal prosperity and health *according* as his spiritual life may be (2 John 2); and James writing to the twelve tribes scattered abroad, directs that if any are sick they (the sick ones) shall send for the elders, and gives the general promise that the 'prayer of faith shall save the sick' (James v. 14, 15). I do not, with some, limit the promise to the Jewish Christians, nor do I believe the anointing with oil to be medical—a mere oil bath—but symbolical. But what is the prayer of faith? Surely John defines it. 'And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us' (1 John v. 14). But the Epistles have still more to say about sickness and bodily infirmity. Paul has a physical 'thorn,' physical as all agree. He prays thrice; then God stops him. The infirmity must remain. Whereupon Paul glories in it (2 Cor. xii. 7-10). For Timothy's stomach trouble he prescribes wine (1 Tim. v. 23). Trophimus he leaves at Miletum sick—without a hint that either Trophimus or himself ought to be in a bad conscience about it (2 Tim. iv. 20).

Continued on last page.

The Future of Our Conference.*

BY A. B. SHELLY.

To speak of the future of any object would seem to require the spirit of prophecy. To tell with any amount of accuracy what that future will be one must necessarily be a seer. But, as "I am neither a prophet nor the son of a prophet," it is by no means an easy task which the brethren assigned to me when they asked me to prepare a paper on the future of our Eastern Conference. As times and circumstances are subject to great and sudden changes in our day, it is difficult to predict what the future of any object will be or what the things will be with which we will have to deal in times to come. All the guide we have in forming a judgment in regard to the future of a thing is the knowledge we have of what it has been in the past, of what it is now, and of the object it has in view for the future. But even this is not always a sure and infallible criterion to go by in judging of the future. It depends greatly upon how the thing is managed on the part of those who have charge thereof. The best thing may suffer and come to nought by mismanagement. The noblest object may fail, if not wisely pursued. The business man, who has been successful in his business in the past and who is prosperous to-day, will fail in the future if he becomes careless and indifferent or for some cause becomes neglectful of his business. His past success and his present prosperity will not save him from failure in the future, unless he devotes the same amount of care and attention to his business which he has exercised before. Furthermore it is necessary for the man of business in order to be successful to adapt himself to the times and circumstances as he meets them. This may call for a change of methods in conducting his business. What has proven a very successful mode of proceedure in the past may not be the best method in the future. What has proven the very best method in one place may not be available and practicable in another. The object must necessarily remain the same. But the manner of pursuing the object must be varied so as to adapt it to the changed circumstances and changed environments.

Applying this principle to the subject under consideration we would say in the first place, that the object which our conference has in view must remain the same, which it has been in the past and which it is at present—*the upbuilding of Christ's kingdom among us.* When we use the term "among us," we mean in the first place within the churches belonging to and constituting this our conference. It is the mission of conference to foster the unity of the spirit among the churches and strive after uniformity in doctrine, devotion and practice. It is the part of conference to watch over the doctrine of salvation as it is taught in the different churches, to make sure that the Gospel is taught pure and undefiled, and to see to it that those who are to teach and to preach have a correct understanding of the Gospel of grace as taught by Christ and his apostles. Conference should be the guardian of truth and it should not allow any one to preach in our churches without having satisfied itself of his correct ideas in regard to the way of salvation, and of his faith in the Lord Jesus Christ as our Redeemer and Savior from sin. Furthermore our conference is to maintain our distinctive *Mennonite doctrine* in regard to practical Christianity. While the essential doctrine of salvation through faith in Jesus Christ upon true repentance for sin, must at all times remain the supremely prominent point of our teaching, and with the consciousness that in this we stand upon the same ground with all truly evangelical churches, we must not lose sight of the fact, that we are a church of our own, having distinctive teachings differing from the teachings of other evangelical churches. Our conference does not have any object as a seperate organization if she does not uphold and practice these distinctive teachings as taught and delivered unto us by the fathers of our church. By yielding, either in precept or practice, the doctrine of baptism upon the confession of faith, of the bread and the cup in the eucharist as mere emblems of the body and blood of our Savior, of the non-swearing of oaths, of the opposition to war and the shedding of blood, of a scriptural church-discipline, and of a living faith productive of a life of piety and obedience to the teachings of the Savior, the object of our separate organization has ceased and no good reason can be given why we should not, and why we would not better, affiliate ourselves with other evangelical churches with whom we agree in the doctrines essential to salvation, but who do not hold the same views on the above points which our church holds. The object of our conference must be to be loyal to Christ, loyal to the Gospel of salvation, and loyal to the teachings of the Mennonite Church. And it behooves us to see to it that this loyalty is upheld, maintained and implanted into the members of our churches. Conference should therefore devise means for a more general dissemination of these distinctive teachings among the members of our churches by which an opportunity is offered to our people to learn what it means to be a Mennonite and wherein our church differs from other evangelical churches.

But the work of conference must not end with the churches already established. New churches must be organized wherever a sufficient number of members are found or where there are others who can be reached by the preaching of the Gospel within the territory of our conference. The territory of our conference includes all places here in the east not occupied or included in the territory of our other District Conferences. This leaves our conference a vast territory extending from the Ohio river on the west to the Atlantic ocean on the east. That in this vast territory there is abundant room for mission work no one will deny, and with the requisite means and laborers at her command our conference may in the future do a great work in this direction. I fear we have been too stationary and not aggressive enough in the past. We ought to have spread out more than we did. We have been too much on the defensive only, and even there we did not at all times practice a sufficient amount of vigilance so as not to lose some of that which we had already acquired. Our work in the future must be both offensive and defensive, holding that which we have and gathering in those who are yet outside the fold. If our conference is to fulfil its calling in the future, it must be more active than it has been in the past. If this would have been necessary in times gone by, it is more so now, and will be still more so in the future. Most church organizations exhibit a greater amount of activity in our day than they formerly did, and the slow and easy going churches that move only at their leisure will be left in the rear.

The future of our conference needs a better educated and better prepared ministry than it formerly had. The Church of to-day, and this will be still more the case in the future, has to cope with an educated and enlightened world. Learning and education have become more general among the people in our day than they ever were before, and as the years pass on the state of learning will gradually rise to a still higher standard. This makes it necessary that those who are the teachers and preachers of the people must possess equally greater educational qualifications. By means of the Sunday-school, Young People's Societies, etc., the rising generations are acquiring a greater amount of Bible knowledge than the people of the past in general possessed. This makes it necessary, that those who are to preach the Gospel, are not to be novices in Bible study. While the future of our church does not require Doctors of Divinity in the sense in which the term is now used, it *does* require men as teachers and preachers who are enabled, by study and experience, to expound the word of God intelligently and whose views of divinity and the divine teachings need no doctoring. While the personal experience in religion must at all times remain a principal feature in a successful Gospel ministry, the fact can not be denied that not all experienced Christians are qualified to preach the Gospel effectively. Ministers are to preach the Gospel and not their own experiences merely. This shows then that neither personal experience nor the gift of speech, nor a thorough secular education, nor all of these combined will make a successful Gospel minister, unless he has a thorough understanding of the Bible which he is to teach. Our conference and our churches should therefore vigilantly guard against calling and ordaining men to the ministry without having satisfactory proof that they have a thorough understanding of the teachings of the Bible and of their correct views of the way of salvation.

This will make it necessary for our conference to provide means by which our young men who are to be the future teachers and preachers in our churches, may receive a thorough biblical education and training for the work in which they are to engage. To this it may be answered, that full and adequate provisions are made by other churches and that our young men have access to them and may thus receive all the training necessary for their work among us in the institutions of other churches.

This is true. Nearly all church denominations have their institutions of learning and they are only too glad to receive within them those of other denominations. And no doubt some of these institutions are excellent both for secular and theological training, so that if our young men attend them and make diligent use of the privileges offered there they will receive great and lasting benefits therefrom. But the very fact that nearly all denominations have and maintain their own institutions of learning should put us to thinking why this is the case. Is it not because they see the advisability—yea the necessity of having these institutions for the preservation and upbuilding of their own particular churches and for the work of the Master in general? If they find them a necessary appliance for *their* work why should they be less so for us and *our* work? No doubt others have learned that by sending their youths to the institutions of other churches there is at least danger that they lose some of their attachment to their own church and the possibility of imbibing some ideas which are foreign to the teachings of the church to which they belong. In order to train workers for any particular church they must be taught not only the general principles of religion as held and practiced by all evangelical churches, but also the distinctive principles as they are held, taught, believed and practiced by that particular church. This, however, can only be done by teachers who themselves believe and practice these principles. Our distinctive Mennonite doctrine will never be fully and convincingly taught in an institution of a church which differs from us in regard to these points of doctrine. This makes it necessary then for our conference, either to establish a Bible Training school of its own for the training of teachers and ministers within its limits, or to use its influence in inducing young men, and young women too, who want to prepare themselves as workers in our churches, to attend one or the other of the already existing Mennonite schools.

Our conference needs for the future a live, energetic church paper, which, while it represents the interests of our church in general, must at the same time have special regard for the needs and the work of our Eastern churches. Whether this paper be published inside or outside of the limits of our conference it must be thoroughly evangelical and strictly Mennonite in tone. It must be the advocate of the doctrines of our church and should from time to time publish such historical facts in regard to our church by which the readers get a more thorough knowledge of our denominational church history.

As our conference, or rather the churches composing it, all belong to our Mennonite General Conference it behooves this conference to heartily join in the different branches of church work pursued by our General conference. Conference should never hinder, but as much as lies in her power help to enhance the work of our General Conference. While this our conference should always strive to guard and protect her own interests and to build the Kingdom of God within her own limits, it must never withhold its aid and assistance when the interest of the church in general needs them. In our work for the Master our personal and local interests must at all times be made subservient to the general interest.

If our conference advances along the lines as briefly mapped out in the above we predict for it a blessed and successful future. The number of our churches and our church membership will increase, more spiritual life and a greater amount of religious activity will become manifest and the work of the Lord will prosper among us. If on the other hand we lift our moorings, cut the ropes which bind us to the teachings of the fathers, and allow our conference ship to drift on the troubled waters of the world, we are sure of destruction sooner or later. The future destiny of our conference ship therefore rests entirely in the hands of the crew of the ship. As has been the case in the past, storms and hurricanes will beat against the ship, rocks and shoals will threaten destruction. But by wise sailing, by having our sails filled with the "wind from above," and by having our anchor rest in the "Rock of Ages," our ship will be safe. She will glide over the foamy billows of time, fighting bravely against storms and billows, bearing its precious cargo to the haven of eternal rest and felicity.

*) Read at a ministerial meeting held at Germantown, Pa., April 22 1901.

Mennonite Articles of Faith.

[Continued.]

XV. Of Christ as High Priest.

As the true high priest (Heb. 4: 14) and only mediator of the new and eternal covenant (1 Tim. 2: 5), Christ prayed to his heavenly father for his apostles and also for them that should believe on him through their word (John 17: 9, 20), yea even for those who crucified him and would take his life (Luke 23: 34).

Moreover he took upon himself obedientiy the most grievous suffering (Phil. 2: 8) and offered himself through the eternal Spirit without blemish unto God (Heb. 9: 14) both in soul and body, to make propitiation for the sins of the people (Heb. 2: 17; 7: 26, 27). We believe that this most bitter suffering of soul as well as of body, beginning in Gethsemane and finished on Calvary, is an offering whose efficacy is eternal (Heb. 9: 12; Isa. 53) and by which he has perfected forever them that come to God through him, are obedient to him, and are sanctified (Heb. 10: 14). We take the obedience of the Son of God, his precious suffering, shed blood, and sacrificial death on the cross once for all (1 Pet. 2: 24) to be the ransom (Matt. 20: 28; 1 Tim. 2: 6) or the price (Heb. 9: 13, 14) of our salvation, all-sufficient for the sins of the whole world (1 John 2: 2); through which, accordingly, all who truly believe on him, are reconciled with God (2 Cor. 5: 19–21), are brought into a condition of peace, and attain unto a well grounded hope and assurance of eternal life (Rom. 5: 1, 5, 9, 10).

Now when the Lord Jesus Christ had finished his high-priestly work upon earth through his death, he was buried and on the third day rose again from the dead and appeared unto the apostles and many others (1 Cor. 15) with many infallible proofs by the space of forty days (Acts 1: 3,9–12). Thereafter he ascended into heaven as a triumphant victor (Eph. 4: 8; Col. 2: 15) before the eyes of all his faithful apostles (Luke 24: 50–52) and sat down at the right hand of the Father (Mark 16: 19) crowned with honor and glory (Heb. 2: 9; John 17: 5).

There, and thus clothed, he continues his holy office as our high priest (Heb. 8: 1). For as he is the servant of the true tabernacle, he has entered not through the blood of goats and calves but through his own blood once into heaven itself (Heb. 9: 11, 24) to appear before the face of God in behalf of the believers. Wherefore he is called of God a high priest for ever after the order of Melchisedek (Heb. 5: 10; Ps. 110: 4) to the great comfort of the believers in their infirmities (Heb. 4: 14–16). And as he has an everlasting priesthood since he abides forever, he is able to save to the uttermost them that come unto God through him, seeing he ever liveth to make intercession for them (Heb. 7: 24, 24; 1 John 2: 1, 2).

Lastly, as it was the part of the high priest, after completing the offering of atonement, to return to the waiting and praying people to bless them, so Christ the great High Priest is continually bestowing upon his own the fruit, the power, and the sufficiency of his sacrifice that they may benefit by them (Acts 3: 26). Having the power and the right to forgive sins (Mark 2: 10; Matt. 28: 18), he grants this blessing to the penitent (Acts 5: 31); through his blood of sprinkling he purges the conscience from dead works (Heb. 12: 24; 10: 14) and thus gives boldness and confidence to draw nigh unto God (Eph. 3: 12). He baptizes them with his Spirit (John 1: 33), holds with them spiritual and intimate communion (Rev. 3: 20; John 14: 21–23), yea, and he makes his holy and redeemed people themselves to be a royal priesthood to offer up spiritual sacrifices acceptable to God (1 Pet. 2: 5, 9).

From all this follows self-evidently that the Levitical priesthood (Heb. 10: 5–9) and with it the whole ceremonial law has been fulfilled, come to an end, and abolished. The law had only the shadow of good things to come (Heb. 10: 1) and it ended in Christ (Rom. 10: 4) to whom be glory forever. Amen!

XVI. Of Christ as King.

The Lord Jesus Christ as the one promised and heavenly king of the new covenant (Ps. 2: 6; Jer. 23: 5; Luke 1: 32, 33) having by his glorious resurrection proved himself victor over the devil, over death and the grave, (Col. 2: 15; 2 Tim. 1: 10; Heb. 2: 14–15) at once began to set up and order his spiritual kingdom when he gave his apostles command and instruction as to how the same should be established (Matt. 28: 19, 20; Mark 16: 15; Luke 24: 47); yet more especially when he ascended on high (Eph. 4: 8), entered into his glory (Luke 24: 26), and sat down on the right hand of his Father in heaven (Heb. 1: 3) of which he gave the strongest proof when on the day of Pentecost he poured forth richly the Holy Spirit upon his apostles (Acts 2: 33–36).

Thenceforth the kingdom of God came with power so that from that day on through the instrumentality of the apostles great numbers of believing and spiritually minded people were gathered (Acts 2: 41, 47; 4: 32, 33) who confessed Jesus Christ as their Lord, to the glory of God the Father (Phil. 2: 9–11).

This spiritual kingdom, generally called the kingdom of heaven, the Lord Jesus has committed in part to his servants here on earth to administer according to his spiritual kingdom-laws (Eph. 4: 11, 12; 1 Pet. 5: 1–4). Yet above all and in particular he himself administers the same direct from heaven. He rules the hearts of his people through the Holy Spirit (John 16: 13; 14: 26) in accordance with his word, with passionate love; he protects and shelters them as under his wings, equips them with spiritual weapons against his and their enemies (Eph. 6: 11–18), and is to them a very present help in trouble so that in him they are more than conquerors (Rom. 8: 37); he prepares for them a place in heaven (John 14: 2) and will eventually crown all that continue faithful to him in the spiritual conflict with sin and satan (Rev. 2: 10; Matt. 24: 13) with victory and a crown of righteousness (2 Tim. 4: 7–8) out of grace in the life eternal; but his enemies he will put underneath his feet (Matt. 22: 44).

XVII. Of the Universal Offer of Grace and the Call of God unto Faith.

Under universal grace as we confess it (Tit. 2: 11–14) we do not understand that God dispenses gifts and favors alike great to all men and at all times (See Art. IX) even not under the preaching of the Gospel; much less that through the death of Christ all men without distinction are reconciled with God (John 3: 16) and received and adopted as children (John 1: 12), for then would conversion (Mark 1: 15,) regeneration (John 3: 3), and a willingness to become reconciled to God (2 Cor. 5: 20) be no longer necessary, upon which, however, the Gospel lays great stress (Acts 2: 38–40) ascribing the grace of justification only to them who truly believe (Rom. 3: 22, 25, 26; Acts 10: 43; 13: 39).

We understand rather thereby, in the first place, the all-including love of God and Jesus Christ in the work of salvation (John 3: 16) seeing that the Lord Jesus died not only for many (Matt. 20: 28) but for all men (2 Cor. 5: 15; 1 Tim. 2: 5, 6; Heb. 2: 9), not only for the reconciliation of the believers (John 10: 15; Acts 20: 28) but for the sins of the whole world (1 John 2: 2); that, namely, God so reconciled the world unto himself (2 Cor. 5: 19) that He in view of the perfect obedience (Rom. 5: 18, 19) and death (Isa. 53: 11, 12) of Christ—as the ransom for all—has made his throne of grace accessible (Heb. 10: 19–22) to all sinners (1 Tim. 1: 15; Luke 19: 10) without distinction (Rom. 10: 12; 2: 11; Isa. 45: 22), and therefore has ordered that universal forgiveness be proclaimed (Acts 17: 30) to all the world (Mark 16: 15, 16) so that every one who believes (John 3: 15) and is converted (Luke 24: 47) shall not perish but shall have forgiveness of sins and inherit eternal life (Acts 13: 38, 39). Wherefore then we have confidence that for Adam's transgression no one will be eternally damned, but indeed for his own obstinacy, his unbelief, his disobedience, etc., and that thus we need not fear condemnation for little children, but rather we may cherish for them the hope of the kingdom of God for Christ's sake (Mark 10: 13–16).

Again we confess to believe that however mightily (Gal. 2: 8; Eph. 1: 19) and with absolute authority (Matt. 20: 15; 1 Cor. 12: 11; Eph. 1: 11) it may please God to work at certain times to bring about conviction and conversion (Isa. 44: 3), and though some nations and persons are preferred before others (Luke 8: 10), all of which we heartily believe and reverently adore,—it is yet withal sufficiently plain and evident how God's work of grace to incite man to faith and conversion (Acts 3: 26) is so far general that he does not altogether pass by any one (Rom. 1: 20; 2: 14, 15) but manifests to all and to every one his goodness (Ps. 145: 9) and justice, and even the common mercies of his providence have this in view (Acts 17: 27) and lead to this end (Rom. 2: 4).

Seeing then, as we do, that all grace shown by God to fallen man from the gates of Paradise on through all times, is the fruit only and solely of Christ's mediation, and that it has pleased God to reveal the same very differently and by degrees, we regard ourselves as both incompetent (1 Cor. 4: 5; Rom. 14: 4) and unable to define with exactness what God the Lord through his omnipresent Spirit and his unceasing works of providence does and will do (Job 33: 14, 24, 28–30) in the consciences of such nations and persons who hitherto have been deprived of the knowledge of the Gospel. For this reason we hold it best to maintain a holy silence on this point, since we know that God's decisions are always in accordance with the most perfect justice, and are ordered according to the highest wisdom, and that he does not reap where he has not sown. Or if we should have to choose, we would think that he would for Christ's sake extend his mercy to those who according to the measure of their knowledge of God (Rom. 2; 9, 14–16) and his revelation have sought the Lord (Acts 17: 27, 30; Rom. 10: 12, 13) feared him (Acts 10: 34, 35) and glorified him (Rom. 1: 21.)

Especially do we acknowledge the universality of the divine work of grace in the case of those who live under the preaching of the gospel, viz., that God either by the general influence of his providence on the conscience (Ps. 33: 15) or by his Word (John 15: 22) or by his Spirit (John 14: 26; 16: 8–11; Eph. 1: 17) or by all these means combined (Rev. 3: 20) offers to every man (endowed with reason and understanding) sufficient opportunity (Isa. 5: 3–4; 65: 2) and grants divine help to make a beginning and then to advance step by step in the knowledge of Him (John 7: 17; Micah 6: 8) and to attain unto faith (Mark 9: 24) and conversion (Isa. 55: 7); after which, if this preparative grace of God (in the strength itself supplies) according to ability is recognized and accepted (Prov. 1: 30) and according to the measure of knowledge God's face is sought (1 Chron. 28: 9; 2 Chron. 15: 2–4), more grace will inevitably follow (Jas. 4: 6). Yea, we doubt not that the Lord will in his time and way and according to the riches of his grace and his great promises (Luke 11: 9–13) give all else necessary to complete salvation and happiness (Eph. 2: 8, 9).

From all this it naturally follows that those who accept the testimonies of God by a living faith (1 John 4: 16) obtain great pleasure (Matt. 11: 28) to take refuge themselves in the proffered hope (Heb. 6: 18; 10: 19–23; Rom. 3: 24, 25) and also to commend it to all others and invite souls thereto (Rev. 22: 17) as the experience of all those proves who are in any measure constrained by the love of Christ (2 Cor. 5: 13–15).

[To be continued.]

Thanks.

Little Jack was only four years old, and a great pet of his Aunt Ruth, on account of his sweet, affectionate ways. One day his cousin, a boy of sixteen, set Jack to work for him. He told him to pull up some weeds in the field, while he finished his story. Little Jack worked away until his fingers were sore and his face was very hot. When, at length, he returned to the house, his aunt said to him, "Jackie, what have you been doing?"

The tears came into his eyes, and his lips quivered, and for a moment he did not speak. Then he said, "I've been kind to Cousin Frank; I worked dreffly hard for him, and he never said 'thank you' to me."

Poor little Jackie! I felt sorry for him. It was hard lines not to have a word of thanks after all his hard work. But that night when I put him in his little cot he said to me, "Auntie, this morning I was sorry I pulled the weeds but now I'm not sorry."

"How is that?" I asked. "Has Cousin Frank thanked you?"

"No, he hasn't; but inside of me I have a good feeling. It always comes when I have been kind to anyone, and, do you know, I've found out what it is?"

"What is it, darling?" I asked.

And throwing his arm around my neck, he whispered, "It's God's thank you."—*Zion's Watchman.*

Under a Picture of "The Magdalene."

Be merciful. How dost thou know
But thou thyself mightst fall as low,
But for some happy trick of chance,
Or helpful freak of circumstance,
Some lucky accident of race,
Or birth, or blood, or dwelling-place?

Be merciful. God's even scales
Decide where human judgment fails:
Who seems most lost, some day may lie
Nearer God's heart than you or I;
We cannot tell, we do not know:
Be merciful. The Christ was so.

From "*The Lost Ring and Other Poems,*"
by Caroline A. Mason.

"It comes, then, to this. God heals. There is no other healing. Sometimes he heals by direct power without remedies. He will always do this for those who, being sick, send for the elders, and are anointed with oil in the name of the Lord, provided the prayer of faith is among them. The result only can determine whether that prayer has been offered.

FAITH NOT A MEANS OF ESCAPING GOD'S WILL.

"But faith is not a means of escaping God's will, but of getting that will done. He *could* not give a faith by which something should be wrung from Him *against* His holy and perfect will; nor could any reverent and trustful child of God wish Him to do so. Our extreme divine healing friends insist that it is always God's will to heal. To which I answer: (1) They do not prove it by clear and express Scripture, and (2) if so, *they* are responible for all death, since the prayer of faith will heal, and need not be that of the sick person. I regard, therefore, your attitude of entire surrender of your child to the will of the Father as the attitude of truth faith. It might please Him to give to you, or to some one of us, the prayer of faith. In that case how gladly we would wing it back to His gracious, loving heart. It may please Him to use climate, air, food, medicine for her healing. How glad we shall be if *that* be His loving will. It may please Him to take your little one to stay with her brother till He comes who 'will come and will not not tarry." Then we shall weep, but back of the tears we shall be glad in the perfect will of a perfect God.

GOD PROVIDES MEANS.

"I note some things. For instance, our friends ask us if God made the *materia medica* of the doctors. One might as well ask if God made woolen cloth or wheat bread.

"The answer is obvious. God made the wool, man makes the cloth. God made wheat, man makes bread. So God makes cinchona bark, out of which man extracts quinine; God makes grapes, man makes wine. and Paul prescribes a little for Timothy. Such reasonings against remedies are childish.

"But there is something far worse. When anyone tells you that God has made your child ill to chastise you and your family, because you do not hold a doctrine of divine healing which seems true to *them*, they misrepresent and slander our blessed heavenly Father. Will *He* lay suffering on your innocent child to flog *you*? Why, *I* would not do *that;* would *you*? And would our God? Oh, monstrous!

"But let us beware of unfaith. Let us beware of saying that tuberculosis or anything else is incurable. *Nothing* is too hard for God Let us keep in unbroken and restful fellowship with Him, 'watching daily at his gates, waiting at the posts of his doors'; swift to do what His Spirit or His providences may point out; ready to send up the glad prayer of faith, or ready to use means. No disease is too deadly for his healing; no medicine is powerful enough to overcome His will."

Marriages.

KERR—WARTMAN.—On April 30, 1901, at Schwenksville, Pa., by W. S. Gottshall, Maurice M. Knerr, of Schwenksville, Pa., and Elizabeth R. Wartman, of Graters Ford, Pa.

BURRY—CHATELAIN.—On May 2, 1901, at Berne, Indiana, by Rev. S. F. Sprunger, Emil Burry and Mary Chatelain, both formerly from Berne, but now at Fort Wayne, Indiana.

SPRUNGER—REUSSER.—On May 16, 1901, at Berne, Indiana, by Rev. S. F. Sprunger, Daniel J. Sprunger and Ella Reusser, both from Berne, Indiana.

Deaths.

LANDIS.—On April 8, 1901, near Bally, Pa., Maria Landis, wife of David Landis, aged 64 years, 8 months and 29 days. Deceased was the daughter of George and Sarah Kline. She was the mother of three children, of whom one son and one daughter survive, with the father. She was a member of the Hereford Mennonite church and here on the adjoining cemetery her remains were laid to rest on the 13th with appropriate services, conducted by her pastor, A. S. Shelly. Text, Isa. 42: 10.

STAUFFER.—On April 27, 1901, at Berne, Indiana, David Stauffer, aged 63 years, 6 months and 24 days. His first and second wife and two children preceded him in death; his third and now widowed wife and eleven children survive him. Funeral services were conducted by the pastor, S. F. Sprunger, assisted by Joseph Egly and Chr. Augspurger.

BADMAN.—On May 1, 1901, near Fagleysville, Pa., of mersamus, Eisie, daughter of David and Maggie Badman, aged 2 months and 22 days. Interment at Hersteins burying ground. Funeral services were conducted by W. S. Gottshall.

TAYLOR.—On May 8, 1901, in Richland, Bucks Co., Pa., Jacob M Taylor, aged 75 years, 2 months, and 14 days. Funeral services were held and interment made at the East Swamp Mennonite church on May 13th, F. J. Mohr officiating at the house and A. B. Shelly in the church.

MATTS.—On May 9, 1901, at Coopersburg, Pa., Sophia, wife of Alexander Matts, aged 76 years and 7 months. Funeral services were held on May 14th by J. G. Dubbs at the house and by A. B. Shelly at the Springfield Mennonite church, where interment was made.

HILTY.—On May 13, 1901, at Berne, Indiana, widow Anna Hilty, *nee* Hostetter, aged 77 years, 2 months, and 16 days. Her first husband, Abr. Gilliom, died in 1873. In 1879 she married David Hilty from Wayne county, Ohio, who preceded her in death in 1884. Five sons, two daughters, 46 grandchildren and 15 great-grandchildren mourn their loss. Funeral services were conducted by the pastor, S. F. Sprunger.

BRIGHT.—On May 26, 1901, in Quakertown, Pa., Mamie Viola, daughter of Albert and Mary Bright, aged 1 year, 9 months, and 7 days. Funeral services were held on the evening of May 29th, at the house of the parents by A. B. Shelly. Interment was made at the Lower Tinicum church the following day.

Contributions.

For Heathen Missions.

General Fund.—From Anonymous Mission Friends, $250.00; Collection at Wedding by Chr. Schowalter, Iowa, $6.57; August Krehbiel, $5.00; Hoffnungsfeld cong., Kan., $11.00; Y. P. Society, Dallas, Ore. $2.52; Springfield S. S., Okla., $8.00; Cong. at Newton, Kans. $14.00; Zion cong., Perry, Okla., $1.17; Pretty Prairie S. S., Kan., $7.00; H. Schmidt, Kan., $50.00; Alexanderwohl cong., Kan., $14.50; Ladies Sewing Society, Stevensville, Ont., $6.00; Luella Krehbiel, Clarence Centre, N. Y., $5.00; Members of Berne cong., Ind., $15.99; Abr. Entz, Newton Kan., $12 00: John Whuterich, Whitewater, Kan., $5.00; Cong. at Whitewater, Kan., $26.50; Bequest of And. Schrag, Spring Valley, S. Dak., $100.00; H. Dick, Man., $1.00; Salem cong., Dalton, Ohio, $8.07; Canton cong., Kan., $6.35; Cong. at Medford, Okla., $7.41; Hoffnungsfeld-Eden cong., Kan., $20.35; Hoffnungsau cong., Kan., $36.00; Bethel cong., Kan., $7.47; Herald cong., Okla., $48.75.

India Mission Fund.—From Anonymous Mission Friends, $250.00; Zions cong., Perry, Okla., $2.14; Rosefield S. S., South Dak., $1.40; Sister E. Funk, Bruderthal, Kan., $25.00.

India Orphan Fund.—From C. F. Claassen, Newton, Kan., $100.00.

Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treasurer.

TREASURER HARDER'S REPORT FOR 1ST QUARTER, 1901.

Balance in Treasury Jan. 1, 1901:

General Fund	$ 835.42
India Fund	1117.98
Received for General Fund	2209.87
" " India Fund	1160.94
Total	$5324.21

EXPENSES.

Order No		
1.	R. Petter, salary, for 4th Quarter, 1900	$ 162.50
2.	M. Horsch, " " " "	137.50
3.	John A. Funk, " " " "	137.50
4.	H. J. Kliewer, " " " "	137.50
5.	G. A. Linscheid " " " "	137.50
6.	H. R. Voth " " " "	200.00
7.	Lis. Kinsinger " " " "	87.50
8.	Bertha Kinsinger	87.50
9.	Freight for P. A. Penner, Mt. Lake Minn. to Bombay	28.00
10.	Freight for J. F. Kroeker New York to Bombay	14.00
11.	S. K. Mosiman, for Cantonment	400.00
12.	R. Petter, for Mission Purposes	26.75
13.	H. J. Kliewer " "	4.75
14.	G. A. Linscheid " "	17.65
15.	S. K. Mosiman, for Cantonment	375.00
16.	H. R. Voth, Freight	35.00
17.	P. A. Penner	2.80
18.	Travelling Expenses to India	300.00
19.	S. K. Mosiman, Cantonment	100.00
20.	P. A. Penner, salary 1st Quarter, 1901	100.00
21.	J. F. Kroeker, " " " "	100.00
	Balance of cost of Arahahoe Chapel	199.00
		$ 2791.81

Balance in Treasury Apr. 1, 1901—

General Fund	798.78
India Fund	1733.62
	$ 5324.21

The MENNONITE is entered in the Quakertown Postoffice as second class mail matter.

Paid their Subscription.

P. D. Amstutz	Oct. '01
William Gallie	Jan. '02
G. N. Harms	Jan. '02
H. H. Ackerman	Sept '01
Aaron Sell	Sept '02
Mamie Shelly	Dec. '01
D. S. Beeshey	Dec. '01
A. T. B. Stauffer	May '02
Charles Hill	Jan. '01
Mary Ziegler	Sept '02
Florence Shelly	Jan. '02
Andrew S. Bechtel	Sept '01
J. G. Umstead	Mar. '01
H. J. Kliewer	Jan. 02
Jacob Krehbiel	Dec. '01
J. E. Schmidt	Oct. '01
D. Langenwalter	Dec '01
E. H. Kliewer	Apr. '02
Joseph Meyers	Sept '01
John G. Stimmel	Jun. '02
Addie Nerkl	Feb. '02
A. K. Shutt	Mar. '02
Alice Richard	May '01
Daniel B Frey	Jan 01
J. J Krehbiel	Sept '02
A. M. Overholt	Dec. '03

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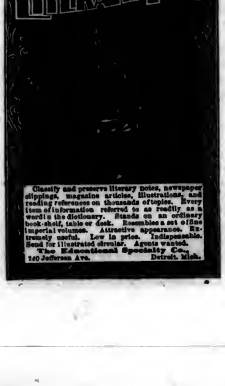
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVI. No. 10. Quakertown, Pa., July, 1901. Whole No. 190.

Items of News and Comment.

Bro. William H. Grubb preached acceptably in the Pottstown and Boyertown churches, June 16th.

"What an amazing banter on mankind is free-masonry."—Wesley. Not all of his followers, however, seem to think so.

The renovated church building of the Quakertown brethren presents a neat appearance. Its inside arrangement is pleasing in every respect.

The Wayland (Iowa) *News* contains this piece of information: A very costly and elegant Bible was given the Mennonite church as a present from the Christian Endeavorers of that church, Sunday.

Rev. Petter has completed a dictionary and grammar of the Cheyenne language. For many months Rev. Petter and Miss Kinsinger have given the greater part of their time to this work and they rejoice that the task is done.—*The Sword.*

Bro. James Sprunger, student at Oberlin and pastor-in-charge of the congregation at Sterling, O., will spend the next three months in Nebraska, Minnesota and South Dakota, representing the interests of our General Conference Publication.

The weekly services at the Home at Frederick for July will be conducted as follows: July 4, Rev. N. B. Grubb; 11th, Rev. O. S. Kriebel; 18th, Rev. A. B. Shelly; 25th, Rev. A. S. Shelly. The services are held from 3 to 4 P. M., and are open to all who desire and can make it suit to attend.

A visit and holding of two weeks' special services with the people at Freeman, S. Dak. was a part of the labors for the Lord recently engaged in by Bro. J. J. Balzer, of Mt. Lake, Minn. The echoes of those meetings indicate that the Lord's blessing accompanied the preaching of His Word.

The twenty-fifth anniversary of the organization of the Mission Society in the congregation at Dalton, O., was celebrated on June 12th by an appropriate festival. Bro. J. J. Kliewer, the new pastor at Wadsworth, and D. C. Sprunger, of Berne, Ind., were present and contributed to the interesting program.

The vacancy caused by the death of Mrs. Dengler, in the number at the Home for the Aged at Frederick, Pa., has been filled by the admission of Jeremiah Meschter. Bro. Meschter, a member of the Schwenkfelder church, has of late had his home in Philadelphia, but his former home was in the country, in the neighborhood of Pennsburg.

The annual Sunday-school convention of the Kansas workers was held May 31 in the Hoffnungsfeld-Eden church. A number of timely subjects were discussed. The officers elected for the ensuing year are: H. D. Penner, President; A. S. Hirschler, Vice President; W. B. Unrau, Secretary; P. R. Voth, Assistant Secretary; H. Dalke, Treasurer.

The Publication House at Berne has printed a second edition (also in English, if we mistake not) of those papers read at the General Conference and ordered printed in pamphlet form. The title of the one is, "The Mennonite Confession of Faith," and the other, "Voices Against the Lodge or Secret Societies." These can be had for distribution free of cost.

On his return trip from the recent Mission Board meeting in Kansas, Bro. A. B. Shelly visited the congregations at Berne, Ind., and Bluffton, O. He was accompanied on his trip by Bro. Frank R. Rosenberger, one of the active workers in the West Swamp congregation. In another column will be found a review of the important business transacted by the Board.

The close of the first decade of the existence of the Mennonite School at Gretna, Man., will be celebrated by a jubilee festival. With the opening of the next school year an assistant teacher is to be appointed. The authorities are looking around for a suitable person for this position. A thorough knowledge of both German and English, and ability to impart thorough instruction in the elementary branches, are required.

Representatives of the Christian and Missionary Alliance, which has its headquarters at New York, have recently visited a number of our Mennonite congregations in the West. As far as such visits deepen the interest in the great work of Missions they are to be welcomed, but not so if the interest and consequent offerings of our people are directed into other channels away from our own, where they are so much needed.

The arrangement for the special meeting of the Mennonite delegates and visitors at the International Christian Endeavor Convention at Cincinnati, O., is in charge of Bro. H. J. Krehbiel, pastor at Trenton, O. These denominational meetings will be held on Tuesday, July 9. All Mennonites and representatives of Mennonite Societies attending the convention should be sure to get in communication with Bro. Krehbiel and attend the proposed meeting. These denominational rallies are a beautiful feature of the C. E. gatherings.

Correspondence.

EDENBURG, MAN.—During the Pentecost holidays a large number of young persons were baptized in the Mennonite congregations of Manitoba. In each of two of the largest congregations there were about 80 or 90 persons baptized.

On the 28th of May, the Bergthal congregation of Manitoba held its semi-annual mission festival. The same was well attended and it proved to be a day of great blessing. BENJ. EWERT.

WISNER, NEB.—We cannot often write of visiting ministers with us, as it is seldom one passes our way. Prof Wedel, of Newton, Kan., stopped here two days. He held services in our church on Sunday, June 16, in the morning and in the afternoon. The members were very much pleased to see him come, because we are without a minister, and therefore we are very thankful if one comes and serves us with the Word of God.

Our brother, Rudolph Leisy, is very ill at present. He is troubled with dropsy, and the prospect seems to be that he will soon enter from labor into reward.

We have very wet weather at the present time. The prospect for small grain and corn is good, and also for fruit, cherries and apples.

PULASKI, IA.—We have just closed a series of meetings that have been held for two weeks. There was not a break in the meetings from first to last, as the weather was clement, the evenings beautiful and the roads fine. All things considered, it will be a season not soon forgotten by those present. The pastor was assisted several days by Rev. P. E. Stucky, of Wayland, Ia., and Rev. Andrew Oesch, residing in Aurora, Neb., who were here on a visit. On Sunday, June 9, at the water near by, was witnessed twelve persons taken into church fellowship by baptism and by letter, after which the church was filled by a worshiping congregation, representing a variety of persuasions, nearly all of whom took part in the communion, at the instance of invitation by the pastor. This service was a very impressive one. Advance is the watchword.

GEARY, OKLA.—From my notes I see that the last correspondence from Geary was sent in February, and so the cold fact stares in one's face, proving that we are very slow in filling our obligation as a correspondent to your paper.

Looking back over the past months, we find that Good Friday was one of our "red-letter days." On this day four young members were added to the church by baptism, and two others were accepted by letter. On Easter the congregation communed at the Lord's table and on both occasions we were abundantly blessed.

Other days of blessing were granted us, since we were privileged to have in our midst the brethren Rev. Christian Krehbiel, of Halstead, and Rev. Epp, of Newton, Kansas, and during the last weeks Rev. H. J. Krehbiel, of Trenton, Ohio, was here. These brethren all kindly ministered the Word to us while here. May the good Lord reward their labors.

May 9th and 12th are also days never to be forgotten by our people. On the first date our chapel was struck by lightning, badly damaging the building, yet we are thankful that the house did not take fire, and thus cause greater loss. On the second date a terrific hail-storm visited this section of Oklahoma, destroying everything in its immediate course. Different ones of our brethren lost their total wheat crop; others were a little more fortunate, while still others were not damaged at all. While these blows are very heavy, yet the good Lord certainly has His purpose in allowing these calamities to come upon us. May we not rebel, but ever be drawn closer to Him.

Wheat is turning from green to yellow, and soon harvest time will be at hand. So each one of us is drawing nearer the time when the Lord will come to claim His harvest. May we be found ready.

J. S. KREHBIEL.

Mennonite Hospital.

The third annual meeting of the Bethesda Hospital Association, of Goessel, Kansas, was held on June 4th. Instead of a deficit the treasurer could this year report a small balance in the treasury. Of the $2000 needed for the proposed addition to the building $1200 have been subscribed. The erection of this annex was again left in the hands of the directors to act at their discretion. The greatest difficulty encountered by the directors has been in the line of finding the persons capable and willing to take up the work at the institution. They feel the need of sisters with the necessary training and willing to devote their lives to this work.

During the year just closed there were thirty-one patients. "Of these," the report says, "three died, fourteen were restored to health, five dismissed in an improved condition, three left still sick, one bodily restored but suffering in mind, and five remaining in the hospital at the time either weak and sick or failing with age and having little hope for much improvement in this world." May they then in the Lord's appointed time restored go to that home where sickness and death shall be no more.

THE PASTOR ON BIBLE-STUDY.

The Pastor's frank confession of his articles of faith and doctrine elicited no response from Doctor Acker. So he went about his daily routine of business, making pastoral visits, comforting mourners, speaking words of cheer and hope to the sick and ministering Christ to many an awakened and anxious soul. His correspondence with Rosa and Miss Jones did not flag, and he opened to them the Scriptures suited to their gradually dawning spiritual intelligence and insight. The best service he did them was to teach them to read the divine oracles for themselves, guided by the Holy Spirit alone, without any human aid save the matter of suggesting the correct text, or of supplying the basis for a figure of speech or a Jewish mode of expression. "Your commentary"; he wrote, "is useful in explaining the origin of the expression 'kicking against the pricks', or 'running a race', or 'obtaining the prize', or 'eating meat offered to idols.' It is useful in defining for you, 'Alpha and Omega', 'one jot or one tittle', 'a treasure in a field', 'a grain of mustard seed'. It is useful in setting forth the reason why a fish should have been compared to a serpent, why a man should have buried a talent, why any one following the plow did not dare look back. It is useful in furnishing the reader condensed histories of the Pharisees, Sadducees and publicans, of the Herods and the Caesars, in tracing the origin of the 'wise men from the East' or of the Galatians or of the 'seven churches of Asia.' Since many a passage has a setting of Jewish tradition and custom, your commentaries can give you illustrative quotations from Jewish literature outside of the Bible. But it must never be forgotten that these explanations do not clear up for you the vital spiritual meaning of the passages. They merely open the door for you that you may get into the temple and see truth itself face to face. Too many people are so fascinated by this outer clothing and drapery of the truth that they never get any farther, and what is worse, believe they have the very substance of the truth. They call this Bible study, and are content with their knowledge and often make a show of superior learning. The Holy Spirit has not begun his work. He alone can lay bare the essential truth contained in the clothing of expression. The eye, the mind, the human faculties can master the circumstances that are connected with God's revelations to men, but the Spirit of God must impart to the newborn divine spirit in man the wisdom of God inherent in these revelations, the things of God composing them. Peter's natural eye could tell him that his traveling-companion was Jesus of Nazareth. But flesh and blood, his natural eye, could not reveal to him that this Jesus of Nazareth was the Christ, the Son of the living God. It needed a heavenly vision which the eye of faith alone could see.

"The Holy Spirit has his methods of teaching. He does not set down the unregenerate sinner before the book of Ephesians or the Revelation as an unskilled music-teacher might set down a musical ignoramus before one of Mendelssohn's songs without words and expect him to play it or even grasp it. The sinner must learn his A B C's. The first lesson he must learn is that he is a sinner, the second, that he cannot save himself, that grace must save him by forgiving his sins, the third, that Christ is his Savior, and so on. Then only can he begin to understand what he reads. Many a soul puzzles over Scripture and reasons about it, finds contradictions in it and even finds fault with it. The trouble with him is that he did not learn his A B C's and is still an unrepentant sinner, caring only to be righteous before men and knowing nothing of the righteousness of God. Many waste time discussing 'Who was Cain's wife?' 'Why was Judas lost when it was God's will that Christ should be betrayed?' and similar irrelevancies and miss the weightier matters of the law altogether. They are not Spirit-taught.

"Another method the Spirit follows as he brings the things and words of Christ to our remembrance, is to direct the searchlight of the ancient types of Judaism upon His person and work. Hundreds of references to Christ in the New Testament are illuminated by the ceremonial laws and observance recorded in the Old; and thousands of Old Testament minutiae are made intelligible in the light of their fulfillment in Christ. The best way to read Scripture is to keep up parallel readings of the Old and New Testaments, and this whether we read up topically or hook by book."

This is a specimen of the Pastor's general introduction to the great subject of Bible reading. He followed up his instructions by taking up a certain book like an Epistle of Paul and applying his principles in its study. We will publish one of these readings next time.

An Agnostic Marriage Altar.

H. G. ALLEBACH.

There was solemnized in Cincinnati, in the beginning of June, the first wedding conducted by agnostic methods. It was instructive and the account of it was read not without a humorous feeling. The couple promised to live frugally, the husband agreeing to insure his life for her benefit. They promised to refrain from wrangling, and, in case they discovered their incompatibility, to separate. The wife solemnly pledged not to bring any children into the world not born of affection.

Reviewing the whole matter and not forgetting that agnostics can not be examples of faith, for they are practically infidels, we are still tempted to admire such a procedure. If the plighted parties live up to their promises, a thousand miseries incident to family life all over the world are certain to be eliminated. The vice of poverty—for it is a vice as often as it is a misfortune—will be reduced to a minimum in that family. "Frugality"—a golden household virtue—if jealously observed in families, would circumvent pinching poverty, prevent explosions of temper, minimize friction, and make certain strained relations impossible. It would give the young couple, as long as childless, a chance to lay by for a rainy day and make suitable provision for the sustenance of the offspring. It would be setting a wholesome example for the growing children to follow.

Passing over the question of the insuring of a man's life, we come to the best of all the promises, the one agreeing to refrain from wrangling. We believe it would be a positive benefit to every contracting couple to solemnly promise the minister never to have words with each other. It would put them on their guard, anyway, and make them more considerate and deliberate in their conversation and conduct. It would prevent countless broken hearts, shattered affections, loveless homes and divorce cases. It would add to the depth of love and to the richness of its expression.

What shall we say of the separation part? Well, to be honest, it would be better for all concerned if a good many families held together by force of public sentiment rather than by the coherence of true love, would dissolve—at least, where there are no children. Such families often remind us of a cracked and crumbled teapot. It looks whole and entire, but it is composed of pieces all the same. God cannot bless such a sham union though they celebrate their diamond wedding. It is said that what God hath joined together, let no man put asunder. Very good. But what about cohabiting parties whom God has not joined together? We believe there are plenty of such. The minister formally pronounced them one, but that did not make them one. After a while they discover that they cannot endure each other, that there are few points in common between them. Shall they stay together? It is a delicate point. But it may be as great a mistake to advise them to stay together as to counsel separation. But if the cure is beyond us, the prevention may not be. A Catholic-Protestant marriage is incompatible. So is a Jewish-Christian alliance. So is the fellowship of a believer with an unbeliever. Learning, as a rule, should not marry ignorance, a rich woman should not marry a poor man, a spruce, punctilious young man should not fall in love with a sloven. A spoiled child, accustomed to having its own way without contradiction, and knowing nothing of the grace of patience and of quiet submission, should not marry at all. A "fast" young man should be a subject of earnest warning at every fireside, to be shunned by every daughter, until he shows symptoms of reformation. Such examples might be multiplied. If more care were taken to forestall such possibilites, the problem of compatibility would be somewhat simplified and no couple would need promise a separation.

The last item of the above marriage-contract is a profoundly solemn and serious matter. In our humble opinion, the promise in the form in which it was made by the above parties, is impracticable, raises some formidable questions which it does not answer or solve, and might suggest dishonorable courses. We fear human nature is not equal to such an ideal proposition. If it only were!

A Search for Atoning Blood.

In the spring of 1898 I was holding some Gospel meetings in San Francisco, and on several occasions was able to address the Jews attending a "Mission of Israel." On one occasion, having concluding my discourse, the meeting was thrown open for discussion with any Hebrews who desired to ask questions and state difficulties, or for any who had been brought to Christ to relate their conversions. The experience of one old Jew interested me greatly, and as nearly as I can I give his remarks in his own words, though not attempting to preserve the inimitable Hebrew-English dialect.

He said: "This is Passover week among you, my Jewish brethren, and as I sat here I was thinking how you would be observing it. You will have put away all leaven from your houses; you will eat the *motsah*—unleavened wafers—and the roasted lamb. You will attend the synagogue services, and carry out the ritual and directions of the Talmud; but you forget my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see the leaven put away, or when I see you eat the *motsah* or the lamb, or go to the synagogue;' but His word was, 'When I see the *blood* I will pass over you.' Ah, my brethren, you can substitute nothing for this. You must have blood, *blood*, BLOOD, BLOOD!"

As he reiterated this word with ever-increasing emphasis, his black eyes flashed warningly, and his Jewish hearers quailed before him. "Blood!" It is an awful word that, for one who reveres the ancient oracles, and yet has no sacrifice. Then where he will in the Book, the blood meets him, but let him seek as he may, he cannot find it in the Judaism of the present.

After a moment's pause, the patriarchal old man went on somewhat as follows: "I was born in Palestine, nearly seventy years ago. As a child I was taught to read the law, the Psalms, and Prophets. I early attended the synagogue, and learned Hebrew from the Rabbis. At first I believed what I was told, that ours was the true and only religion, but as I grew older, and studied the law more intently, I was struck by the place the *blood* had in all the ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up. Again and again I read Exodus 12 and Leviticus 16 and 17, and the latter chapters made me tremble, as I thought of the great day of atonement and the place the blood had there. Day and night one verse would ring in my ears: 'It is the *blood* that maketh an atonement for the soul!" I knew I had broken the law. *I needed atonement.* Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there *was no blood*!

In my distress, I at last opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on earth where we dare shed the blood of sacrifice, in accordance with Deuteronomy 12 and Leviticus 17, was desecrated, and our nation scattered. That was *why* there was no blood. God had Himself closed the way to carry out the solemn service of the great day of atonement. Now, we must turn to the Talmud, and rest on its instructions, and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dared not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement at all? This thought filled me with horror. In my distress I consulted many other rabbis, I had but one great question—'*Where can I find the blood of atonement?*'

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins. One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiousity led me to open the door and go in.

Just as I took a seat I heard a man say: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' It was my first introduction to Christianity, but I listened breathlessly as the speaker told that God had declared that, 'Without shedding of blood is no re-mission,' but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of the fifty-third of Isaiah; this was the Sufferer of Psalm 22. Ah, my brethren, I found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile."

Reader, *have you yet found the blood of atonement?* Are you trusting in God's smitten Lamb?—*Sel.*

A Visit to Old Pennsylvania.

Bro. A. M. Overholt an Ohioan by adoption but a Pennsylvanian by birth writes an interesting letter to THE MENNONITE, on his visit to the home and scenes and friends of his childhood, on the occasion of the General Conference at Bally, Penna., in October 1899. With this introduction, we will let him speak for himself:

I often had in mind, ever since my visit to the last General Conference at Bally, Berks Co., Penna., and at the same time, my first visit to my old fatherland, to write a letter for the MENNONITE, noting some of the experiences and impressions I received from that visit. Now I shall not attempt at this late hour to particularize very much, but will confine myself to such things men seldom forget. Suffice it to say, the journey was a safe and pleasant one. The evening before the Conference, Father Hunsberger, his daughter Mrs. Gunsaulis, Miss Miller, Miss Krider and myself arrived at Bro. Clemmer's, where we were kindly entertained and cared for for the night. The next morning he took us to the church at Bally, the place designated for Conference. After a somewhat hurried view of the large and commodious church edifice and beautiful oak grove by which it is surrounded, our attention was soon arrested by things more tangible than houses or trees. Here and there a delegate was already on the grounds and as they arrived one by one or in groups of two or more, many of whom we knew in younger days, but whose locks (with ours) were now growing white, as we looked into their faces with a hearty hand-shake, pulsation seemed to quicken and new life came into the soul in a manner we cannot explain. But the hour was already near at hand for commencement, and soon found the delegates and visitors in their seats, and in a very short time (so it seemed to me) Conference was organized ready for work, with a presiding officer that would be a credit to any council of this kind. But notable was the absence of some we always used to greet at these triennial gatherings. While I might mention many that are yet living that have done noble service in the General Conference, I will only mention some of those that have departed, namely, John Oberhoitzer, Daniel Krehbiel and father van der Smissen. The memory of these leaders in advanced thought in the church I trust will evermore be an inspiration to those to whom the future work of the church is entrusted.

I want to say here that first of all I went to attend Conference, and I was present every session from first to last and never grew weary—the time seemed only too short. Now I had never planned a visit in particular, but a few places I must go to ere I go back to Ohio—the old Quaker City and the home of my ancestors in Bucks county—and call on a few old acquaintances and friends. So in the evening after Conference closed I was taken home by Bro. John Bechtel, in whose home I was kindly cared for for the night. Next morning he took me to the railroad and I was soon on my way to the city. Here I was kindly entertained by Mr. and Mrs. Drissel, Mrs. Drissel an old Wadsworth friend and neighbor, and through her kindness I was enabled to see a few of the sights in the city. But the one thought uppermost in my mind was that I might once in my lifetime see the place where father was a boy. I made the acquaintance of Bro. Samuel Gross and his companion from Bucks county, at Conference. Through them I obtained all the needed information to complete my future plans. From the city I went to Doylestown on the electric car, and staged it to a place called Pinnsteadville. From there I walked to Gross's, arriving there on the evening of the same day I left the city. The next day I was busy calling all day and landed in the evening at Mr. Jacob Leatherman's (perhaps better known as "Ohio Jake"). We were children, boys and young men at the same time, born the same week and in the same year, played, fished and hunted—when boys and worked together when young men. But we had not seen each other for many years. I could have passed myself on him as an agent of some kind easily if I had so desired. The next day was Lord's Day. Mr. Leatherman took me to Deep Run to church. The occasion was that of celebrating the Lord's Supper, Rev. A. M. Fretz officiating. I made a few calls in the afternoon and in the evening, found myself at John Gross's for the night. Now I want to say right here that these people have the happy faculty of finding out what you want and are at once ready to enter into your service. I was forcibly impressed with the fact that a people under certain conditions will long retain their originality, for I think these old Bucks county people talk and act so much like father and mother. Gross hitched up his horse, and off we went calling, and perhaps about 10.30 o'clock a. m. we arrived at Mr. William Gross's, the old home of father, grandfather, and for aught I know, of great grandfather. I told Mr. Gross at once why I had a curiosity to see his pleasant home. But I said to him, you have so improved and changed every thing that possibly there is nothing left that looks as it did a century ago. Only a few things, he replied as he showed us what part of the old stone mansion was left. He pointed his finger to the wall and sure enough there about two feet from the ground chiselled in keystone rock were familiar initials, and also the old basement story where Uncle Joseph and a friend of his used to make shoes for the people after true pioneer style. We were now taken inside and asked to be seated, and you know neighbors always have something to say when they meet, and it would be strange if they did not. Whilst the Grosses were talking I took a sneak, walked back to the woods, looked all around if perchance I might get a glimpse of something that would remind me of those that lived here a century ago, but everything was new and strange. But O those letters on the wall, the old basement with old Uncle Joseph as I knew him on his bench and his hammer in hand and the beautiful day! It was one of those lovely autumn days. It was so quiet, just a quiver on the autumn leaves could be seen, with the sun at its meridian shining in all its splendor, while the memory of a lifetime filled up my soul to overflowing. I verily thought a voice said to me "Take off thy shoes from off thy feet, for this is holy ground." But not like many of life's experiences, the spell soon passed off and I once more realized that this ground after all doesn't differ much from that over in Berks county, and is not any more holy. I now hurried on to the house where our hostess, Mrs. Gross had in waiting a dinner that was much appreciated. After dinner we made our way toward Point Pleasant, arriving there about sunset, agreeably surprised a friend of mine, Mr. Abraham Moyer, who keeps a public house at this place, and entertained us very pleasantly. Next morning soon after giving a pleasant goodby to father Gross, Mr. Myers conducted me across the river to the train and soon I was on my way up the river homeward bound. I was much delighted with the scenery along the banks of the river as I viewed it from the passing train. But there is one more place of special interest to me and that is the mountains, for it was night when we crossed them before. Some time in the afternoon, perhaps 3 o'clock, things began to look somewhat rocky. A friend of mine in an opposite seat (who had often travelled the way) called to me, "Look out now we are on top," Well, I was looking all the while, but what grieved me just a little was that I could not look in two directions at the same time, but as the chasm deepened and things began to look awfully grand. I just wished for Father Gross's old horse that we might stop him and look. But our iron horse had no respect for any whims of the passengers, for he pulled us right through without ever looking back, and in a few minutes it seemed all was over. But some one will ask, "Now you have seen a part of the Alleghany mountains and what of it? Well, I'll tell you what it was to me. I made a few guess computations. I took the length, breadth and height of the Allegheny range, and likewise of the Rocky range, and all the other mountains and mountain ranges I could think of and put them on a pile, (I shall not give the reader any figures for I have no desire to expose either my mathematics or my geography) and after the pile was made in a child like manner, I queried to myself just what was in the mind of God when he piled up all these rocks. I may never know why it is that God made so much rock, but this I do know that God is perfect and all-wise and never makes a mistake, consequently these rocks are no mistake, so I was content again, but the train sped on and would soon carry me beyond the limits of the old Keystone state, and ere I crossed the boundary of the land of Buckeyes, my own native state, I once more took a look at the land I was leaving. As I thought of the kindly greetings of Conference friends, the grateful reception of the brethren and sisters of Bally, the acquaintances and friends of Bucks county, the letters on the wall, the picturesque hills and the beautiful landscapes, with now and then an unsolicited tear in my face, I found myself reluctantly repeating these lines.

Good-by, thy rocks and rills
Thy woods and tempted hills,
My heart with rapture thrills,
Oh, my father land.

But I must close at once, this letter is already too long. Dear people, once more good-by.

Wadsworth, Ohio. A. M. OVERHOLT.

Evils of the Use of Tobacco.

We clip from a selection on the above subject written by an M. D. and sent us for publication, the following sensible remarks:

The power of tobacco to overcome the human will is well shown by the fact that so many medical men, who know the dangers and the offensiveness which arise from its use, become addicted to the tobacco habit.

* * * * * * * * * * *

In great measure alcoholic stimulants antagonize the effect of tobacco. While one exhilarates, the other depresses. Persons who become accustomed to the use of both increase the amounts of both, without getting satisfying effect from either one. The more a drunkard smokes, so much the more he craves drink; *vice versa*, the more a smoker drinks, so much more he craves tobacco.

* * * * * * * * * * *

Perhaps, young man, you do not intend to form the tobacco habit, but only mean to have an occasional quid or cigar with the boys. Nearly every one that has formed the tobacco habit began in this way. Occasional indulgence became habit before he was aware.

If there were no other reasons than the pollution of the breath and mouth which comes from the use of tobacco, that ought to be sufficient to determine any person to vow that he will let it alone.

What offensive breath the use of tobacco makes! It is said that some one wrote to Horace Greeley, while he was president of a farmers' club, and asked this question: "Is guano good to put on potatoes?" Mr. Greely replied that it might do for some persons whose tastes had become vitiated by the use of tobacco and liquor, but he preferred gravy.

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QUAKERTOWN, PA., JULY, 1901.

Editorial.

We recommend to our readers the careful perusal of the excellent address of Mrs. Dieterly, "Our Society Prayer Meetings—how to improve them," which we publish in another column of this number. Its thought-matter is suggestive and helpful.

The Foreign Mission Board, at its late session, took some significant steps. But the time was ripe for them. The U. S. Government's action in cutting off rations from the mission schools precipitated the action of our Board in finally abandoning the mission school at Cantonment. The long agitated Home and Hospital project among the Indians has now been set on foot, and the work in Arizona begun with new zeal. Nor does the Board intend that our India Missions shall be child's play.

Dr. Alexander Maclaren, in a recent speech said this:— "We have to do the work of Christian teachers under remarkable conditions. On the one hand there is great ignorance of Scripture and of systematized Christian truth among our congregations, and we are perpetually in danger of overestimating the amount of knowledge on which we may reckon. Otherwise well-educated men and women have but the vaguest notions as to Scripture facts, and the most confused apprehensions of Christian ideas. I for one believe that a considerable percentage in every congregation in the land is unaffected by our sermons because it does not understand what we are saying." Every experienced minister of the Gospel must sorrowfully acknowledge the truth of this.

An esteemed contemporary considers it worth while to call attention to the fact that the old superstitious notion about a rainy Whitsunday being followed hy seven consecutive rainy Sundays finds no support in the weather record this year. What our brother editor says is indeed true, hut what effect will this have on those who take up with and cherish such notions? None whatever. Onr experience is that that class of people will continue to assert these absurd rules of weather prognostication and oiher superstitions notions though again and again disproved hy facts. For them there is always "something in it anyway" in spite of failure, and by another year or on the next occasion the same thing is asserted with equal confidence. It is one of the unmistakable signs of the natural perversity and ungodliness of human kind that as a rule people are far more ready to believe that the weather depends on such arhitrary, not to say unscriptural, appointments as holidays and saint's days than that God directs and disposes these things according to His beneficent purposes.

What may turn out to be one of the epoch-making discoveries in the troubled borderland of the relation of revelation to science is the announcement hy Dr. G. Frederick Wright, of Oberlin, that he has discovered evidences of a flood in the low country stretching all the way from Manchuria to South Russia, a great part or all of which was covered by the waters of the Noachian deluge. In a journey he made a year ago over the entire ground mentioned, he obseerved that Arctic seals were living in the waters of Lake Balkal, that many small salt seas were promiscuously scattered over the plains between the Caspian and Aral seas, and that the latter seas, though fresh now, would soon become salt—all indications that old ocean had once swept lnland and left these remains. He found similar evidences in the hasty deposition of sands and gravels in some quarters, which a cataclysm only could account for. He announces the discovery of human remains at Kiel, Russia, in connection with these deposits. On the basis of these and other facts, he reconstructs the acconnt of the flood, weaving into it its scientific aspects. Thls is another fatal shaft, transfixing the assumptions of higher criticism. After a while, this theological freak will be dead. The discovery of the Tel-El-Amarna tablets, fourteen years ago, was already a stunning hlow. The many monuments recovered from Babylonian ruins has also nohly upheld the Bihle testimony. Science cannot be an enemy to religion as long as she performs such brilliant yeoman's service.

Meeting of the Foreign Mission Board.

At the late session of the Foreign Mission Board, held at Brainerd, Kansas, June 6-12, 1901, very important business was transacted, of which we record the following:

A chapel shall be huilt at our mission-station at Hamnon, Okla. Ter., and at the call of the President of the Board, the congregations will be given opportunity to contribute toward this end.

Our missionary, J. A. Funk, shall be permitted to employ Frank Harrington in the work of an evangelist in connection with his work as interpreter.

Brother J. B. Epp, teacher in Cantonment school, is to assist Bro. H. R. Voth in the Arizona Mission until the latter leaves next Fall and further aid be furnished. Brother and Sister P. H. Rickert are called to enter the Arizona field as soon as circumstances permit. It is desired that Brother Voth secure to the Board the benefits of his linguistic studies according to his plan submitted.

Salary of married missionary in Arizona, $700 per annum; of single, $500.

At the close of the school-year, 1901, the Cantonment Mission shall be known as a Mission Home, a home for missionaries, as well as an old people's home and a hospital for sick and infirm Indians. The workers shall consist of a steward, a deaconess, a general assistant and a housekeeper. The deaconess is to have oversight over the Home and superintend the bodily and spiritual care of the inmates. The general assistant's duty is to assist the deaconess in this work. The duties of the other two workers are such as usually pertain to their capacities.

Salaries: Steward, $300 per annum, including board and lodging; deaconess, $250; assistant, $140, and housekeeper, $140. Brother S. K. Mosiman has been called to be steward; Lisetta Kinsinger, deaconess; Agnes Williams, assistant, and Martha Sprunger, housekeeper.

The Board will pay the expenses of printing Bro. Petter's translations.

The Emergency Relief Commission is recommended to accomplish the distrihution of the gifts to the needy in India through our missionaries there, hut it is thonght advisable to employ only one missionary for this purpose, who is to be responsible to the secretary of the Commission.

All moneys intended for missions and the orphans in India are to flow into the mission treasury, all moneys for the needy into the Commission's treasury.

The Board will begin active work in behalf of orphans in India as soon as means will allow. Until it is able to erect its own orphanage, it is willing to assign orphans to any other orphan institution, e. g., Dhamtari, and to insure their support until they can be transferred to our own institutions. All moneys received thus far and in future will be thus devoted, and the contributions received from some of our congregations hy the Home and Foreign Relief Commission, Elkhart, Ind., and intended for the support of orphans in India, shall be handed over to Missionary Penner, as proposed by the ahove Commission.

It won't help anybody to tell the Judge in judgment, "I never professed to be a Christian for fear of becoming a hypocrite."

Ministers' Meeting.

The ministers of the Eastern District Conference will have their next meeting for mutual encouragement and instruction on Monday, July 29th in the church at Zionsville. In pursuance of a decision at the last meeting they will at this meeting take up for consideration a part of the Conference Reading Course. The following topics have been assigned:

1. The Canon of Scripture. How has it come to be fixed in its present form? What are so-called uncanonical and apocryphal writings? N. B. GRUBB.
2. The Bible translated.
   a. Into German. J. S. MOYER.
   b. Into English. A. M. FRETZ.

The Witness of Modern Discovery to the Truth of the Old Testament. S. M. GRUBB.

The appointed time for the meeting is from 11 a. m. to 4.30 p. m. with an hour's intermission from 1 to 2 for a picnic lunch on the grounds.

Higher Criticism Exposed.

If we had the space and the publisher's permission, we would insert in our pages the entire address of the Rev. William H. Bates on "The Bihle in the Light of Modern Thought," published by Henderson and Company, Toronto, Canada. The general tone of the address is sarcastic and the argument is not so much textual and positive as moral and negative, hut his happy illustrations and well-selected facts are wielded with overwhelming force. One-half of the address is a review of the *personnel* of the school of Higher Criticism, in which it develops that the pantheist Spinoza was the "grandfather," the immoral Frenchman, Astruc, the "father" and Tom Paine the "eldest son" of Higher Criticism. Then he considers the names produced hy disciples of Higher Criticism and cited as largely constituting the "consensus of scholarship"—Briggs, H. P. Smith, W. R. Smith, Toy, Driver, and Cheyne—and shows how these men have all in some form or other been repudiated and that they do not have the field of scholarship all to themselves.

Then he considers the document fiction. Prof. Briggs, he says, gives us twelve authors discovered in the Hexateuch; Cornill, eighteen; Wellhausen, twenty. He takes from a Higher Critic's work a demonstration of the crazy-quilt compilation of Genesis, and its effect is decidedly humorous. He quotes a visiting professor's speech delivered at the Chicago University,—"No mortal man who ever put two ideas together ever wrote in that way since the fonndation of the world."

President Harper believes history always precedes prophecy, instead of the reverse, as we believe. Predictive prophecy is founded on the probability of natural laws. According to this theory, Noah's "weather-eye" told him one hnndred and twenty years before to "get in out of the wet."

One sentence characterizes the paramount sin of Higher Criticism—"The higher criticism denies every feature that makes the Bible distinctively and supernaturally the Word of God." The most lamentable effect of the system appears in the douht and misgiving with which Higher Critical preachers and writers poison the minds of nominal believers, so that they lose their faith and leave their church.

We want more addresses of this sort. Scatter them broadcast over the land.

Grains of Wheat.

H. G. A.

The book of life is kept in heaven, not in the church library, else some black or blemished name might creep into it.

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The most ungrateful truth you can tell a man is that he is yet a child, and needs to learn a great many things.

×

Many men can't serve their wives and God too. Many women think if they would serve God, they must neglect their husbands.

×

The Almighty God has no remedy for sinful man but Christ, no place to hide and shelter us but in Christ, no way to make us fruitful but by abiding in Christ, no future rest and glory but by and with Christ.

Under the Evening Lamp.

MORMON TENETS.

Last month we promised to look into some of the Mormon doctrines. We take them from a booklet published hy the Eastern States Mission, Brooklyn, N. Y., and entitled "Voices of Warning." We believe articles of faith to be no dead letter. In spite of many exceptions, people's life, as a rule, is largely determined hy their creeds, and if their creeds are erroneous or unscriptural, the lives ordered in line with them can not be very different. The Mormon creeds which are peculiar to these people account for their proselyting zeal, their college of Apostles, their practice of immersion, and their profound belief in the book of Mormon, to say nothing of their abhorrent polygamy, held in abeyance only because the statute law forbids it.

The doctrines we shall briefly examine are these:

"We believe that men will be punished for their own sins and not for Adam's transgression."

"We believe that throngh the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel."

"We believe in the same organization that existed in the primitive church—namely: Apostles, Prophets, etc."

Other articles specify that the restored Jewish Zion will be huilt on the American continent, that God will yet reveal many great and important things pertaining to the kingdom of God, that the hook of Mormon is the Word of God. They also believe in the present survival or revival of the gift of tongues, prophecy, revelation, visions, healing and interpretation of tongues.

It seems to ns a puerile and hairsplitting distinction smacking of mediaeval scholasticism to assert that "men will be punished for their own sins and not for Adam's transgression." One passage from God's sure word clears the atmosphere of such nonsense like a whiff of ozone. "As in Adam all die." If this means anything, it means that Adam's transgression has something to do with our fate as sinners. Of similar import are the following: "hy one offence death reigned"—"As hy one man's disobedience many were made sinners"—"hy one man sin entered into the word and death by sin." Read Romans 5.

Of conrse, we commit sins, we each of ns has his besetting sins. There is such a thing as sinning not "after the similitude of Adam's transgression." But why do we thus sin? Why but because we are born in sin? "Behold I was shapen in iniquity and In sin did my mother conceive me" is the confession of the repentant David. Christ said, "That which is born of the flesh is flesh." Now the flesh lusts against the Spirit as He reveals the mind and will of God. Whoever lives according to the flesh shall die, for he cannot please God. Fleshly life is always sinful life. But Christ's words imply that it is inherited from our parents, it is a legacy passed on from Adam to all his posterity.

Even if a man had never consciously committed a sin in his whole life, he wonld come into jndgment as an unredeemed son of Adam. It is our sinful nature that is judged as much as each individual sin. It is hard to separate the tree from its fruit.

The next article departs as widely from the truth as the one just noticed. "Through the atonement of Christ all mankind may be saved by obedience, etc." This assertion is capable of doing irreparable and widespread harm because to most readers it seems so unassailably scriptnral. But no "infernal machine" can be more deadly than the wrenching of passages from their connection, their unlawful co-ordination with other passages, thus making them prove what they do not prove. Obedience is commanded, obedience is necessary. But it is not necessary to salvation. It proves salvation hut does not procure it. By obedience we grow in grace hut not into grace. "For hy grace are you saved through *faith*" ought to settle the matter. Our duty is to obey because we are servants of God; but we can not serve God before we are saved. He does not call the nneaved to service. It is true, salvation does depend upon obedience—Christ's obedience. "By the obedience of one shall many be made righteous." We can not add to our salvation by our work of obedience. "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work." Romans 11: 6.

Our opinion of Joseph Smith, over whose name these creeds appear, is that he did not know his Bible very well. Perhaps he knew the Book of Mormon better.

The Mormons believe in the present existence of the apostolic office, and they have their twelve apostles. Their chief argument for this position is that apostles, prophets, evangelists, teachers, etc. were all permanent gifts in the Church, according to 1 Cor. 12. Now the word, "apostle" in the New Testament is used in several senses. Sometimes it means The Twelve, sometimes it means all eyewitnesses, sometimes merely missionaries. Once Christ is called the "Apostle of our profession." (Heh. 3: 1.) But a careful study will enable us to determine the position and scope of each. We may and do have apostles in our day in the sense of missionaries, hut we cannot have apostles in the sense of eyewitnesses and we cannot have a second college of The Twelve. These last were eyewitnesses of the glory and majesty of Christ, depositaries of Hic authoritative teaching, witnesses to the resurrection and entrusted with the Great Commission. That no one hnt an eyewitness dared belong to The Twelve is patent from Acts 1; 21—26, which represents the eleven choosing a successor to the apostate Judas. The incumbent to the apostolic office was to be with the eleven a witness of Christ's resurrection and one who "companied with them all the time that Lord Jesus went in and out among them." Later on, Paul became an apostle. He had not been an eyewitness of the Christ in the body of His humiliation hut he saw Christ in glory, for he writes to the Corinthians, "Am I not an apostle? Have I not seen Jesus Christ our Lord?" He was not one of The Twelve, for these, as the number twelve indicates, more exclusively represented the Gospel among their own Jewish brethren, while Paul was specially called to be the apostle to the Gentiles. The wall of the holy city, new Jerusalem, which city pictures the millennial earthly glory of the Jewish people at the head of all nations, is said to rest upon the twelve foundations bearing the names of the twelve apostles. Rev. 21: 4.

Summing up, The Twelve set forth Christ's provision for the Jews, Paul, His provision for the Gentile world.

Now in the face of all these considerations, do the twelve apostles of the Mormon church have any reason for being? Have they any authority? They have not been eyewitnesses. They did not see Christ as Paul saw Him. They may say they so saw Him, hut they have not given ns such happy proofs of it as Paul gives to the world in the Scriptnres. Let them work miracles as Peter and John wrought them as signs of their authority, and we will believe them. If God wants apostles to-day, He will give them the power to do this as public substantiation of their claim.

Bnt we must close for fear we exceed our limits Only one remark as to their belief in the survival of the gift of tongues in the Church. Unfortunately for them, one of our missionaries in Oklahoma was once present when the "gift" was exercised and caught them speaking Spanish! This seemed to him. to destroy the illusion. H. G. A.

How Faith Came to an Anxious Soul.

An old evangelist, living on the northeast coast of Scotland, once told his experience. He had been braught up a very strict Covenanter, had learned his catechism and kept the Sahbath. Besides this he had read volumes of divinity on the subject of faith: yet all the explanations he read upon the subject did not make the matter clearer or produce faith in him.

One day, as he sat reading the third chapter of the Gospel of John, he was arrested by the seventeenth verse, "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." The longer he looked at it, the more simple it became, until at last it occurred to him to put his own name in, and read it like this: "For God sent not His Son into the world to condemn W. McL——, hut that W. McL—— through Him might be saved."

This was faith on his part. He put himself amongst the company that God sent His Son not to condemn but to save, and thus claimed the blessing. In this simple way divine light broke into his soul, and after years of strict religious observance and the deepest anxiety, he got peace.

A Timely Booklet.

It is a delight to be able to hail with increasing frequency commentators and Bihlical writers whose appreciation of the Word of God is of the old-fashioned kind—not noted so much for its scholarship as for its sonnd sense and excellent judgment. If we may call it Bihlical criticism, then no term describes it better than *sympathetic*. Its interpretations are natural, not arhitrary, fanciful, dogmatic, or far-fetched. It is this sympathetic grasp of the Word that constitutes old John Bunyan's strength. It is that interpretation that is just suited to the everyday needs of plain people.

One of the late essays of this class is a little pamphlet entitled "The World to Come," written by H. P. Welton, a Baptist pastor of Toronto, Canada, and published by Henderson and Company of that city. It was originally read before the Baptist Ministerial Association of Toronto, was well received and its publication requested. We have here an additional indication that our Baptist brethren are forging to the front in the direction of clear-headed Bihle interpretation.

As a premillennialist, he gives an effective quietus to the postmillenialist author of a work entitled "Messiah's Second Advent," and refutes by an appeal to the actual spiritual state of the world to-day, the assumption that the world will gradually grow into the millennium. "Whether we look into the Word of God or out upon the nations of the world to-day, we read it in hoth alike that the only hope of the world is the coming of the King who will reign in righteousness." He scores the host of those who spiritualize Scriptures, and shows them that they are entirely inconsistent with themselves. He is clear and forcible on the subject of the restoration of Israel, and his discussion of the vexing word "kingdom" is lucid.

This is one of his significant closing passages: "It is acknowledged on every hand that, as a rule, premillenialists are the most godly, spiritual and earnest workers in every spiritual effort in the churches of every denomination."

The only safeguard against the assaults of "Higher Criticism" is precisely this method of studying the Bible. Higher Criticism is driving us closer and closer into the one sure refuge of exegesis—seeking to understand, not "what men think, but what God has said."

"The hride of to-day comes to the altar burdened under a donkey-load of tulle; she is simply an incident to the marriage ceremony; hut it is the gown that is the thing. How different the simplicity of the Greek maiden, who put the four pieces of her white garment over her shoulders and a rose in her hreast and went to her nuptials in grace and beauty. The woman was the feature then; to-day it is the dress." When Dr. Newell Dwight Hillis made this reference to the extravagance of some of the modern weddings, in Plymouth Church, Brooklyn, recently, there was an audible titter and the sounds of much subdued laughter among the congregation. Dr. Hills preached on the "Simplicity and Breadth of Christ as a Religious Teacher."

"Our ideals of beauty to-day are lost in a mass of complexities," said Dr. Hillis. "The Greek women nnderstood that simplicity was beauty. Outdoor life and perfect health lent each maiden an arm and brow of marhle and a cheek of pnrest rose. The simple gown was an incident for setting forth the beanty of the maid.

"In the chnrch we have no end of rnhhish and theological ragpickers, whereas Christ's teachings are so simple that a child can comprehend them. Then, too, the churches are divided between little water and much water for baptism, white gowns versus hlack gowns, and complex creeds versus the simple creed of Christ.

"The time will come when the great chnrches of New York will not be on Broadway, but in the suhurhs of the city. There will be simplicity everywhere."—*Evening Telegraph.*

Paid their Subscription.

Leidy M. Kratz	Sept. '01
Henry Martin	June '01
John B. Clemens	Oct. '02
S. H. Auernheimer	Dec. '01
A. C. Alderfer	July '02
Emma Graber	Sept. '02
W. B. Musselman	Sept. '02
George Bleam	April '02
M. S. Moyer	Dec. '01
Irwin Wasser	Sept. '02
Jacob Landis	Sept. '02
Milton Moyer	Sept. '01

For the Young People.

Young People's Convention at Schwenksville.

The Sixth Annual Convention of the Young People's Societies of the Mennonite Churches of the Eastern District Conference, was held at Schwenksville, May 30, 1901.

The greetings of friends as they met showed that in the minds of all there were thoughts of praise to God for the beautiful day he had given us for our Convention. The chairman, Rev. A. M. Fretz, called the meeting to order and a Song Service opened the exercises. Rev. A. B. Shelly led in devotions. The business session, which was next on the program, was voted to be postponed until the end of the afternoon session for the benefit of the Philadelphia delegation, which had not yet arrived.

H. S. Gottshall welcomed us very cordially, not only to the church but in view of the day we were welcomed to the town as an historic spot. The old saying, "Actions speak louder than words," was very true here as a proof of the welcome they had prepared for our coming. "The Convention," he said, "is like an oil can where we can come and fill our lamps so that when we leave we will burn the brighter with interest and enthusiasm for the work."

Rev. Fretz responded. He expressed his gratitude for the words of welcome and though we have not come twenty thousand strong we have come a band of workers representing the millions over the world. He outlined the afternoon's work and emphasized the importance of the topics and kindly asked a hearty participation.

Elwood Shelly spoke on the first topic, "The Society as an Incentive to, and a Help in a Better Study of the Bible. The weekly topic, the individual parts assigned on the program, the Daily Bible Readings, are all things which make the Society an incentive to Bible Study.

Miss Annie Altlehach opened the discussion. She said, The Quiet Hour is the best part of the C. E. movement as an incentive to Bible study and that prayer should always go with Bible study. The general discussion was on the better or thorough study as stated in the topic.

An essay on Junior Work, Its Needs and Its Blessings was read by Miss Tillie Landis. The Junior Work is the most important part of the Church Work and it needs the co operation of the parents. The children will be the men and women in the future and then the results of their early training will be seen. The short story, "The Ministry of a Child," proved the blessings which result from bringing children to Christ.

The Parliament was conducted by Miss Lizzie Hauck. The suggestions she threw out on the different phases of the work such as Committee Work, Increasing Attendance, Keeping Order, etc., were discussed. She gave many practical hints based on the methods used in their Society in Philadelphia.

A Paper by Mrs. G. F. Dieterly opened the last topic of the afternoon, "Our Society Prayer Meetings—How to better them." In the general discussion it was said that the best thing we could do was to prayerfully meditate on the spiritual truths expressed in the paper.

The business part was now in order. The President, Rev. S. M. Musselman presided.

A motion was made and adopted to dispense with the reading of the minutes of the last Convention.

The Nominating Committee was appointed by the President.

On motion it was decided to appoint a committee of three to draw up a constitution for the convention and to report at the evening session. The committee was appointed by the President; also a committee of three on Resolutions. It was voted to start the evening session fifteen minutes earlier than stated on the program. The Treasurer's report showed $8.01 in the Treasury.

A number of questions were collected to be answered in the evening. The Music of the Convention was led by Rev. W. S. Gottshall.

Between the afternoon and evening sessions the guests were bountifully served in the basement of the church.

The Evening Session was opened at 7.15 by a Song Service. The Devotional Exercises were led by Rev. N. B. Gruhb.

After the Devotional Exercises the remaining business was transacted excepting the reading of the Resolutions.

The Constitution was read. To save time, it was moved that we accept the Constitution for this year and vote on it at the next Convention when we will have had more time to think over it.

The Committee on Nomination reported as follows: Pres., Howard G. Moyer; Vice Pres., Amelia Landis; Rec. Sec., Tillie Landis; Cor. Sec., Edwin E. Ehret; Treas., H. S. Gottshall.

The referred questions were briefly answered and we proceeded to the topic: "Present Missionary Opportunities for Our Societies." This was opened by Rev. H. G. Allebach. He named the new fields for missionary work opened to this country,—Porto Rico, the Philippines, etc., giving their needs. He also spoke of the opportunities for missionary work among the Indians and Negroes in this country. The opportunities for missionary work do not all lie in distant lands. There is work at home. Each one wants the experience of seeing a life changed through his or her instrumentality. In the general discussion a plea was made for more definite missionary work in our Societies, more prayers for our Missionaries in the field. Think about it and be ready at the next Convention if not before to pledge a definite sum as Societies toward the support of our missionaries in India especially.

The Parliament on the double question,—"Is Our Church Doing Its Best for the Young People? and Are Our Young People Doing Their Best for the Church?" was conducted by Rev. A. S. Shelly. He said, the answer to both questions would probably be, "No." Each side fails, but by naming these shortcomings we may be helped to better them.

J. B. Funk opened the discussion on the first question and J. C. Bechtel on the second.

The Convention was favored with an address by Rev. W. N. Yates, D. D. His subject was, "A Society of One." He said: "Each one should organize himself into a Society. In your individual election of your Society of One, elect Love, Pres.; The Vice Pres. should be Principle; Rec. Sec., Memory; Cor. Sec., Testimony; Treas., Understanding. Day by day storing a little away so that when the time of need comes we have something to give. The Lookout Com., Observation, Comparison and Self-Control; The Social Com., The Heart, Face and Hand; The Missionary Com., Faith, Hope, and Charity.

After the address, the Committee on Resolutions submitted the following:

1. Resolved that, observing the signs of life and progress in our Young People's Societies, we heartily encourage the establishing of Societies in all our churches where they do not now exist.

2. Believing that the Junior Societies in our churches where they do exist have been productive of great blessing, we would encourage their extension among our people.

3. Believing that the thorough study of the Bible is not as general as might be desired we press upon the attention of our Societies the need and resultant benefits of an occasional prayer-meeting evening devoted exclusively to Bible Study or of some other plan tending to the same end.

4. Resolved, that we express our thanks for the kind words and instructive teaching from Dr. Yates.

5. Resolved, that the Convention heartily appreciates the hospitality of the Schwenksville congregation and friends.

The Convention closed with a Consecration Service and we left feeling that it was good for us to have been there.

FLORENCE SHELLY, Sec.

Our Society Prayer Meetings—How to Better Them.*

MRS. G. F. DIETERLY.

Our society prayer meetings can be bettered, and bettered to a great extent, by each one taking into consideration the *object* of our meetings—*that* we are to be soul saving instruments in the hands of the Almighty that the object, the aim of our meetings is to be for the upbuilding of God's kingdom, and that all our labor is to be a labor of love for the Master. Are we in all respects fulfilling this object? or do we at times lose sight of the *true* aim and motive of our work, and come to the conclusion that we owe a certain amount of work to the members of our organisation, or to the church or for the sake of the promise we have made, and for mere duty's sake will do what God Almighty has entrusted to us? But this will entirely fail to better our society prayer meetings and we will never obtain the true blessings in store, as the Master can not appreciate words or actions that result from either the fear of punishment or the hope of a reward. He takes pleasure only in the lives that issue from hearts of love and it is only when we come in the right spirit, (the love of Christ constraining me) that the true motive, the foundation, the source of all C. E. work will prove a success.

To better our meetings we must remember that we live not for ourselves only, but that our living will likely influence some one else and by our earnest sincere whole-hearted service, some one else may be aroused and induced to work in like manner.

The bettering of our society prayer meeting depends largely upon the presence and interest of each individual member at every meeting to take part and to do all we can, even if there are others who it seems to us can do much more, and are better fitted for the work than we are. It is not the amount of work we do but the spirit manifested in the doing. There is no better way of becoming interested in a work than by each one engaging and taking an active part in the work himself, (which seems to be one of the great hindrance's in the way of bettering our meetings) instead of leaving the work to only a few of the members. It is only when we are connected with the work ourselves that we earnestly and prayerfully desire a success upon our work. Let us take the sword of the Spirit, which is the word of God. It *must* be the armor of every soldier of the cross.

Our society prayer meeting will be bettered by every individual member coming to the conclusion that the work of our society depends entirely upon what *I myself* make it. If I am determined, if I do all in my power, by the help and grace of God, to better our meetings, what a grand success! how glorious the results!

There are always people ready to find fault and to criticise. It needs no brains for that business. And I believe each one could say "I never did a thing in my life that I could not find fault with it myself." But let us better our meetings by not hiding our talent in the earth, because another member has five and I have only one or two. Let us make constant use of the talents given to us as we are not responsible for those not given to us; be it only one we are required to use that one according to His command. And a few words spoken in the right spirit, at the right time and season may save and has saved many a soul.

Our meetings will be better by each member taking the work as a blessing from God and as a glorious privilege instead of a duty. I think we have a right to believe that one of the greatest means of bringing about the increasing salvation of the world has for the last twenty or fifty years advanced from the results of Y. P. S. organization and C. E. movements. It is one of the grandest organisations of the church, and God is using it with marvelous power. If only every member would realize how glorious the work in which we are engaged, how it prospers in our hands if we submit to His will. But how many Christian efforts are there put forth to evangelize the world with, but slight manifest results in some respects. The disciples came to Christ with the expression, "Why could not we cast out the evil spirit?" It is evident that they had sought and desired to do so, they had probably used their Master's name and called upon the evil spirit to go out. Their efforts had been in vain and, in the presence of the multitude, they had been put to shame, "Why could we not?" Christ's answer was direct and plain. Because of your unbelief. The cause of His success and their failure, was not owing to His having a special power to which they had no access. No, the reason was not far to seek. He had so often taught them that there is but one power and that of faith.

We have no reason and we have no right to labor in this manner. We should expect success, we have a right to expect it. We have a positive promise of God. We shall doubtless come with sheaves. We have a positive assurance of Jesus, "Lo I am with you alway, even unto the end of the world." The Comforter shall come to us. The Spirit shall be given. We should expect this because they are direct promises given by Christ himself—"according to your faith be it unto you." It seems therefore that we as Christian workers have special callings and promises from God, and therefore need special strength to better our meeting and to prepare and fit us for the great and important work. As the disciples of old were unprepared to begin the great work, until they had for three years been in the school of instruction with Christ as their teacher, so we like them, need the divine guidance of the Spirit. To better our meetings we need a more careful and a more prayerful study of the Word.

We want to spend more time waiting and listening to God. We want God himself through the spirit of His word to prepare us for every little thing we do for him. Bread is the staff of life, the body must either have food or die. But the spirit is of greater consequence than the body, spiritual food is more necessary than temporal food. It seems strange that we should ever feast the body and starve the spirit. This is often done. We hunger when bread is within our reach, and thirst in sight of sparkling water, while the heavenly food of the gospel is flowing so abundantly.

To better our meetings we want a clear vision and unfolding of the great truth and Spirit that seems to be the secret and source of all Christian work. We need a closer communion and fellowship with the Master. We need more individual, more secret, more private, more closet prayers to prepare and better our meetings, and unless this is done, all our labor will be in vain. We need to go with Christ to the Garden and there wrestle and cry to Almighty God for strength, for courage, for trust, for a living faith to overcome all the trials and difficulties that await us. Christ set an example of prayer. It was his custom to withdraw from the pressing multitude to pray. The most touching prayer upon record was offered by Him in the garden of Gethsemane. When on the cross, he forgot his own agony and prayed for those who were putting him to death. The successes of the world's most famous and useful preachers have resulted from neither education nor marked pulpit ability, but from constant communion with God. It is the secret of marvelous successes of life. We need to go with Christ to the mountain, as he gives it in Luke 6: 12. To better our meetings we especially need to go to the mountains of our closets continually away from the busy world, and have a night of communion with God. In the sermon on the mount, the Lord had already given utterance to his wonderful, "How much more?" In Luke when he repeats the question, there is a difference. Instead of speaking as then of giving good gifts, He says, "How much more shall your Heavenly Father give you the Holy Spirit."

Our society prayer meeting can be bettered by every member resolving to do his best in whatever he may be called to do. If we look upon the need of the world, then upon our own selves, will it not tell us how little we are doing for the cause of Christ, even if we are doing our best? If each one would always be doing his best, what a change there would be in the Christian church. What a change in the world. What a change at the coming of Christ. As our life is so uncertain, the only time we have is the present, being sure of only a moment of time. Do we not feel that our moments should be spent more thoughtfully and more prayerfully than they often are? One year after another passeth and as we look back into the past, are we not in a sense filled with a spirit of disappointment that we have accomplished so little in God's service? Do we not often feel, as we look out over the responsibilities of life, like saying, "Who is sufficient for these things?" There is so much to be done, there is so much we can do. There are battles to be fought; there are temptations to be overcome; there are victories to be won. Dear friends, what will God say to us if this year is not a year of growth? We are nearing eternity, soon we will be forever with the Lord. Are we learning to know him better? Let us spend more time in the study of the Word and in secret prayer before God than we have ever done before. Let the motto of our life be a deeper spiritual life for ourselves and more of a longing for the salvation of the world. May we make this covenant not in our own strength, but in the strength of our Lord, and by continual prayer to God will the ideal of our life be realized. Let us be come more efficient in his service, and may we like him, devote every moment of our lives to his mission and love for souls, and by saving others we save ourselves.

*) Read by the author at the Schwenksville Convention of Young People's Societies.

Mennonite Articles of Faith.

[Continued.]

XVIII. Of Faith by which We Partake of the Grace of God in Christ.

We hold that it is not enough to have simply a historical knowledge of the truth (Rom. 2: 17–24), or to assent to it, or even to be able to talk eloquently and beautifully about it (1 Cor. 4: 20); more particularly that true faith does not consist in a self-assumed favorable position (John 8: 32, 33; Matt. 3: 9; Rom. 2: 28, 29; 9: 6–8) and assurance (Matt. 7: 21, 22; 15: 13; John 3: 27), for this may all be found apart from the heart-renewing and cleansing power (2 Cor. 5: 17; Gal. 6: 15; Acts 15: 9), apart from true love (2 Thess. 2: 10) and good works (Matt. 7: 17) without which true faith into righteousness (Rom. 10: 10) can not exist (Jas. 2: 17; Gal. 5: 6).

Saving faith therefore includes both a profound conviction (Heb. 11: 1) and understanding of divine truth, and an appreciation of its sublimity and worth (Matt. 13: 44–46). It is thus, viewed in its inception, nothing less than a light from God shining in our souls (2 Cor. 4: 6). Further, faith may be defined as including a hearty consent (Rom. 7: 16), approval (Ps. 119: 128) and appropriation (Ps. 119: 97) of all God's testimonies (Ps. 19: 7) promises (Ps. 119: 49, 50) and blessings (Ps. 116: 12), especially the gift of His Son, and all this out of love (1 John 4: 8, 19) combined with a deep reverence and sense of unworthiness (Luke 7: 6); frequently also with much anxiety and fear so that the joy in the Holy Spirit (1 Thess. 1: 6) which should otherwise follow without fail, may for a time remain suppressed through the weakness of the faith.

This faith naturally begets a passionate desire to partake experimentally of the whole Christ and in consequence of this an humble looking for and to the Lamb of God that taketh away the sin of the world (John 1: 29; 3: 14, 15). In other words it amounts to fleeing to Christ for refuge (Heb. 6: 18; Matt. 11: 28, 29), actually accepting Him in all respects (though in varying degrees as to clearness and power according to the measure of faith) with much crying for mercy (Matt. 9: 27), repentance and forgiveness of sins (Acts 5: 31; Matt. 8: 2; Ps. 51: 1–17) and a participation in all the blessings He has obtained for us (John 1: 16; 1 John 5: 12).

To this fleeing for refuge in such a frame of mind there belongs a sincere prayer for acceptance (Luke 15: 19) an actual selfsurrender and unfeigned submission (Isa. 44: 5; Acts 16: 30), henceforth not to live unto one's self but unto him who died for us and rose again (2 Cor. 5: 15), the soul being constrained thereto by love, with great desire (2 Cor 5: 9, 14) and joy (Prov. 21: 15).

In all this, faith acts and is sustained (Heb. 11: 33–34) by a deeply felt trust in God (Rom. 4: 3), holding him to be faithful that promised (Rom. 10: 23) and that having not spared his own Son, he will with him freely give us all things (Rom. 8: 32; Heb. 4: 16), which trust is fully answered by his actual dealings in his own time.

This true faith we recognize as a gift of God (Phil. 1: 29; Eph. 2: 8) wrought in us (Phil. 1: 6; 2 Cor. 12: 7–11; 2 Thess. 1: 11) through his word (Rom. 10: 17) and by his Spirit (Acts 16: 14; Luke 24: 45; John 16: 8, 15) out of free grace, yet so that in order to its proper reception it is necessary that we give an attentive ear to what the Lord says (Isa. 55: 3–7) and do not harden our hearts against it (Prov. 1: 23–33; 28: 13, 14; Heb. 3: 7, 8) but give room to the power of conviction and yield to it (Mark 4: 23–25); for in them that draw back the Lord has no pleasure (Heb. 10: 38; 3: 18, 19).

By this faith one becomes a child of God (Gal. 3: 26), overcomes the world (1 John 5: 4), and is fortified against the crafty attacks of the devil (Eph. 6: 16); but without it, it is impossible to please God (Heb. 11: 6). As faith is the ordained means of becoming a partaker in the grace of God in Christ, so it is also the means of abiding in Christ, of holding fast to him, of becoming more intimately united with him, and of drawing from him, as the head of the body or as the true vine, all spiritual life power and thus walk worthy of God who has called us unto his kingdom and glory (1 Thess. 2: 12).

XIX. Of Conversion and the New Birth.

Since the heart of man is evil from his youth (Gen. 8: 21; John 3: 6) and carnally-minded (Rom. 8: 5) which is enmity against God (Rom. 8: 7), it is self-evident that such a faith as set forth in the preceding chapter includes and brings about a sincere amending of one's ways (Eph. 4: 25–29; 1 Pet. 4: 2–4), conversion (Acts 3: 19), and a newness of life (Rom. 6: 4, 11; 8: 1, 4). Therefore strong emphasis is laid upon conversion equally with faith (Matt. 18: 3; Acts 2: 38) and the Lord Jesus has declared most solemnly that no one can see the kingdom of God unless he be born again (John 3: 3; Luke 13: 3–5).

This teaches us that all men must be converted if they are to receive remission of sins (Isa. 45: 22; Luke 24: 47), be fitted for fellowship with God who is light (1 John 1: 5–7), and bring forth good fruit (Matt. 12: 33–35; John 15: 8); since neither profession (Matt. 7: 21) nor baptism, nor the Lord's Supper, nor any other outward act apart from regeneration can avail anything to please God (Gal. 5: 6; 6: 15; Eph. 4: 22–24).

That this essential experience of conversion may be truly a turning unto the Lord (Hos. 14: 2; Jer. 4: 1), it is not sufficient that one be convinced in his conscience that he must leave the evil and do good, for this is found among the heathen (Rom. 2: 14, 15) and with many of the worst sinners (Acts 24: 25). Again it is not enough to make some good resolutions now and then (Matt. 21: 28–30) or to do this or that good deed (Mark 6: 20) without a sincere turning of the heart to God (Acts 8: 21), for in this way one may indeed come near to the kingdom of God (Matt. 13: 20–22; Mark 12: 34) and yet be excluded from it just the same (Matt. 25: 11, 12; Luke 13: 24). But in order to a true conversion there must be such an understanding and conviction of sin (Ps. 51; John 16: 8) that we repent of it not only because of the punishment that it brings but primarily because through it we have dishonored, offended and lost God (Isa 1: 2–4; Deut. 32: 5–6; Dan. 9: 5–19); for it is sorrow for God that worketh unto salvation a repentance which bringeth no regret (2 Cor. 7: 10). They who thus sorrow, shall be comforted (Matt. 5: 4). Those who are thus exercised ahhor themselves (Job 42: 6; Ezek. 36: 31), hate and leave sin (Ps. 119: 104), and from the heart make the resolve,—I will arise (Luke 15: 18), I will confess (Ps. 32: 5). And this they do in that they penitently plead for forgiveness (Luke 18: 13; Ps. 51), make a complete surrended of their will (Rom. 6: 17), and seek to know (Acts 22: 10) and to do (Ps. 40: 8; Eph. 6: 6) what is well-pleasing unto the Lord (Eph. 5: 10).

In view of the inner renewing of the understanding and the will (Rom. 12: 2; Tit. 3; 5) as well as of the outward active change and renewing of the life (Matt. 18: 3; Rom. 6: 4), this true conversion is also called a new birth, a being born again (John 3: 7), a new creation (2 Cor. 5: 17; Eph. 2: 10–15) and the like, because the change of condition and activity that is brought about is as though a heart of stone had been removed and one of flesh received, upon which the Lord would write his law (Ezek. 36). The effect is therefore nothing less than a transition from sin to virtue (Rom. 6: 17–22), from death unto life (1 John 3: 14), from darkness to light (Eph. 5: 8), from the power of Satan unto God (Acts 26: 18), etc., though weak in its inception and needing to grow (Col. 1: 11–14) and be strengthened (Eph. 6: 10).

This true conversion or new birth is therefore a spiritual life, which, like faith, comes from God (Eph. 4: 18; Rom. 6: 11; Gal. 2: 19, 20; Acts 11: 18; Tit. 3: 5; Ps. 51: 10) a gift of God in Christ for which we must ask and return thanks as for a blessing upon which depends our whole happiness (Tit. 3: 5; 1 Pet. 1: 3, 21–23; 2: 25). Nevertheless to obtain it, there is required on our part, accompanying the divine work of grace and through the same, earnest effort (Luke 8: 18; 13: 24; Jas. 1: 21) and great diligence as is plainly evident from the many exhortations and promises (Ezek. 18: 30–32; Mark 1: 15; Isa. 55: 7; Luke 7: 30–34; Matt. 11: 20) as well as warnings and rebukes pointing this way.

[To be continued.]

Most people want to go to heaven, but not all of them are agreed to go God's way.

Statistical Summary of Eastern Conference for the Year 1900.

NAME OF CONGREGATION.	Membership.	Gain.	Loss.	Number of Preaching Services.	S. S. Membership	S. S. Months open	Membership of Y. P. S.	Membership of Mission Society	CONTRIBUTIONS: Conference purposes.	Sunday School.	Foreign Missions.	Home Missions.	Mennonite Home.	Other Purposes	Total.
Bertolets	25			21	70	12			$ 64 81	$36 81	$	$ 5 52	$	$	$107 79
Bowmansville	30			Every two weeks					41 55						41 55
Boyertown	33	1	1	56	66	12			238 34	24 43	12 10			24 00	309 37
Deep Run	150	15	4	3 a month	80	12	25	15	1117 68	50 00	10 00	4 66	43 68	45 92	1243 91
East Swamp	116	9	2	26	115	12		?	245 74	85 00	50 88	16 15	11 25		359 00
Flatland	4	1	2	26	?	9			121 02	?	17 07	8 24	?		146 33
Germantown	9		1	2 every week	35	12	10		144 09	43 56					187 65
Hereford	292	14	8	1 every Sunday	201	12	25	30	660 72	81 45	121 00	70 10	37 22	137 22	1087 68
Philia. 1st Church	417	32	7	3 every week	390	12	97		4758 91	562 09	130 05	40 00	85 25	568 69	6140 50
" 2nd "	56	12	2	26	243	12	?		634 49	190 70					75 19
" Mission				1 a week	20	NEW				24 56					24 56
Pottstown	26	2	1	52	113	12			59 88	45 07					104 95
Quakertown	89	2		40	150	12	25	?	455 00	65 21	19 74	8 00			544 95
Schwenksville	233	11		54	75	12			459 75	52 01	45 52	10 10	?	203 70	771 08
Saucon	23		1	Every two weeks	75	12			83 61	48 86	12 25		11 15		155 92
Springfield	64		3	" " "	40	9			43 85	19 32	34 55	7 00	27 50		132 23
Souderton	114	11	3	1 every Sunday	125	12	25	?	409 91	40 00	22 57	12 50	?	79 44	564 40
Upper Milford	103	1	2	1 every Sunday	102	12		15	362 34	34 56	38 98	30 50	17 80		483 98
West Swamp	203			52	165	12	35	15	538 74	138 31	139 44	25 35	32 60	25 00	919 37

Playroom and Nursery.

Bible Questions and Answers.

HARLEYSVILLE, PA., May 29th, 1901.

Lizzie B., Friend,

I enjoy answering your questions through the Mennonite.

The questions and answers are:

1. When Mary anointed Jesus' feet and wiped them with her hair, what did Judas say? Answer: Why was not this ointment sold for three hundred pence and the money given to the poor?

2. Why did he say this? Answer: Not because he cared for the poor, but because he was a thief, and carried the bag where the money was kept, and he wanted to keep it as his own.

3. What did Jesus say to Judas? Answer: Let her alone. Why do you find fault with her? She has done a good work on me. For you have the poor with you always and whenever you will you may do good to them, but you do not have me always with you.

4. Where did Jesus say this gospel should be preached? Answer: In all the world.

Yours truly, REIN C. F.

HARLEYSVILLE, PA., May 29th, 1901.

Dear boys and girls:

I take pleasure in putting a few questions through the Mennonite. They will be about The Holy Spirit Given.

1. What does Pentecost mean?
2. What did Jesus bid his disciples do after his ascension?
3. In what manner did the Holy Spirit come?
4. What was heard and what was seen?
5. What are some of the things the Holy Spirit will do for us? Yours truly, REIN C. F.

POTTSTOWN, PA., Feb. 19, 1901.

Dear Boys and Girls—

I will ask you a few questions through the Mennonite about the Greeks seeking Jesus.

1. Why did the Greeks seek Jesus?
2. Where did they find Jesus?
3. Which two disciples took them to Jesus?
4. What voice came from heaven when Jesus was speaking to the Greeks? Yours truly,

EDNA Y.

What Jennie Heard Mamma Say.

"Come, Jennie," said six-year-old Willie to his older sister, "let's go pick flowers in the commons. Mamma won't miss us. She's back there washing. We'll soon be back again."

"No, Willie, we daren't. Don't you remember what mamma said—we dare stay here in the yard but not go out in the street?"

"I know, but look at the other boys that are down there now. Their mamma left them go. And see, there's Johnny Green. His mamma left him go. We can run down there and pick some flowers quick, and mamma won't know it and we won't tell her."

"Would you do such a bad thing to our dear mamma?" said Jennie earnestly. She loves us so much. You don't know how much she loves you, Willie."

"How do you know, Jennie?" "Why, the other day I heard her say to Mrs. Jacobs, 'My boy and girl are worth more to me than my whole house and all the money I have in this world. I would die to save my children.' Mamma and Mrs. Jacobs were in the parlor and I was out in the hall with my doll when she said it, but I heard it. Mamma don't know that I heard it though, and I won't tell her. Would you die for mamma, Willie?"

"Did she say those words?" mused Willie a moment. "Why, she never told us."

"O, no, that's only something for big folks to talk about. But don't you think we ought to love our mamma so hard too, that we ought to do what she tells us?"

But Willie had turned and was running as fast as his short legs could carry him. He took his mother's arm as she was washing, pulled down her head and kissed her boisterously, saying, "Mamma, if you love us very hard, wont you let us go to the commons for flowers?"

His mother could not resist such a cute appeal. She could not help smiling, wondering at the same time what made him talk that way.

"Well, Willie," she said, "you and Jennie wait till after supper, and I will go with you."

The little fellow beamed with delight. "Jennie was right," he exclaimed. "She said you loved us more than your house and money, and I believe you do."

"Jennie said so!" puzzled his mother. "I wonder where she heard that. I never told her."

"She heard you tell it to Mrs. Green." Mother did not know what to say. In her heart she was glad that her children knew it.

"Well, do you believe it, Willie?" "Why, sure;" and he ran back to his sister.

"It wouldn't hurt," mused his mother, "to let your children know once in a while, that you love them. They would obey better."

And that is true.

Marriages.

TRUMBORE—LEATHERMAN.—On May 22, 1901, at Plumsteadville, by S. M. Musselman, Wm. Edward Trumbore and Annie M. Leatherman, both of Plumsteadville, Pa.

STAUFFER—ROEDER.—On June 29, 1901, at Bally, Pa., by Rev. A. S. Shelly, William G. Stauffer and Vena A. Roeder, both of Hosensack, Pa.

Deaths.

SCHULTZ.—On May 26, 1901, in Zionsville, Lehigh county, Pa., Joseph S. Schultz, aged 71 years, 1 month and 10 days. Deceased was an earnest Christian, a faithful servant of the Lord for over thirty-five years. His remains were laid to rest on the 31st in the cemetery adjoining the Upper Milford Mennonite church. Funeral services were conducted by A. S. Shelly and Wm Gehman.

CASHO.—On June 3, 1901, at 222 East Rittenhouse street, Germantown, Gertrude Casho, daughter of Mr. and Mrs. Chas. Casho, aged 3 years. Funeral service at the home of her parents on June 5th, by S. M. Musselman, assisted by Dr. Albertson. Interment at Ivy Hill cemetery.

PRICE.—On June 5, 1901, in Souderton, Pa., Sadie F., child of Mr. and Mrs. Henry Price, aged 4 weeks and 3 days. Interment on the 7th inst. at Indian Creek Dunkard burial grounds. Services by Rev. A. M. Fretz.

WASSER.—On June 16, 1901, near Deep Run, Pa., Lillie, child of Erwin and Barbara Wasser, aged 1 year, 1 month and 26 days. Interment on 20th inst. at Deep Run. Services by Revs. Jacob Rush and Jacob S. Moyer.

Contributions.

For Heathen Missions.

General Fund.—From Marie Krehbiel, Donnellson, Ia., $10.00; West Zion cong., Moundridge, Kan., $9.23; Hoffnungsau cong., Kan., $53.00; Salem cong. Dalton, O., $7.82; Summerfield, Ill. cong. $15.00; Cong.'s of South Germany, $12.00; Klaas Wall, Buhler, Kan., $20.00; West Swamp cong., Pa., $43.99; West Swamp S. S. $3.07; Y. P. Society, $1.71; Junior Society, $4.16; East Swamp cong., Pa., $4.82; Quakertown, Pa., cong., $4.11; a mission friend, $1.00; Springfield Y. P. Society, Okla., $5.40; Mrs. J. A. Augspurger, Farmer City, Ill., $5.00; Zion cong., Elbing, Kan., $69.23; Deer Creek cong., Okla., $3.95; Springfield S. S., Okla., $11.50; Whitewater, Kan. cong., $17.50.

India Mission Fund.—From a Brother in Alexanderwohl cong., Kan., $100.00; Ephrosina Schrag, Moundridge, Kan., $2.00; Mrs. Fritz Blaser, Elbing, Kan., $1.00.

India Orphan Fund.—From Prof. B. F. Welty, Newton, Kan., $25.00.

For Arizona Mission.—From Ephrosina Schrag, Moundridge, Kan., $2.00.

Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For Relief Purposes.

India Famine Sufferers.—From Ruth Krehbiel's S. S. class, Halstead, Kan., $2.76; Anna Lehman's S. S. class, Halstead, Kan., 96c; Emma Lambert, Elbing, Kan., $1.00; Anonymous, Halstead, Kan., $20.00; Alexanderwohl cong., Kan, $89.00.

Chinese Famine Sufferers.—From Salem cong., Dalton, O., $14.70; Two friends from Summerfield, Ill., $4.00.

Armenia Orphan Asylum. — From Salem cong., Dalton, O., $10.00; Two friends from Summerfield, Ill., $10.00.

Galveston Sufferers or N. Y. City Mission.—From Salem cong., Dalton, O., $5.00.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

For the Mennonite Home, Frederick, Pa.

From the Deep Run cong., Pa., $23.79; Souderton, cong., Pa., $24.36. Gratefully acknowledged,
Bally, Pa. JOHN L. BAUER, Fin. Secretary.

For Evangelizing Work of the Middle District Conference.—From M. J. Kreibuil, Canton, O., $1.00; Other Brethren, Canton, Ohio, $1.95.

Gratefully acknowledged.
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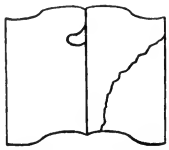

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVI. No. 11. Quakertown, Pa., August, 1901. Whole No. 191.

News, Notes and Comments.

Our old friend and brother, M. G. Oberholtzer lets himself be heard from occasionally through his work. In a Sunday School Convention, held in a Baptist church in Polk township, Bremer county, Iowa, he had charge of the topic, How to Secure Attention in Class.

The Old People's Home near Orville, Ohio, was formally opened with religious services on Monday, May 13th. The building was erected at a cost of nearly $10,000. The Home started with three inmates. The Orphans' Home under the same management is located at West Liberty, Ohio, and was dedicated on May 14th.

Bro. H. P. Richert and his wife have accepted the call of the Mission Board to the work in Arizona, with the understanding that Bro. Richert may first before going out to the field acquire some knowledge of medicine which it is thought he will need in his work. Bro. J. H. Epp also is willing to go to Arizona after his preparatory studies are completed.

On September 4th, Rev. and Mrs. Mahlon C. Lapp will sail from New York for India to engage in missionary work in co-operation with Bro. J. A. Ressler at the Mennonite Mission at Dhamtari. They will visit in Canada, New York, eastern Virginia and Pennsylvania before leaving the shores of their native land. Bro. Lapp pursued studies preparatory for his work at the Elkhart Institute.

At Mountain Lake, Minn., an all-day mission festival was held on July 4th. In the forenoon addresses were made by Missionary N. N. Hiebert, returned from India, and several other visiting and local speakers. In the afternoon the Ladies' Mission Society sold at auction the articles of clothing made by them. Dinner was served on the grounds between the sessions. The financial aid accruing to the cause of missions from the day's proceedings were $200 proceeds from the sale and $62 in free will offerings.

At the time the copy goes to the printer, announcements are out for Bro. N. B. Grubb to give his illustrated lecture on his trip across the sea, in the church at Bally on Saturday evening, July 27, and in the Zionsville church on Monday evening following. On Sunday evening following the meeting of the Christian Endeavor Society, at Bally, Bro. Grubb will give a lantern talk on the Ten Commandments. He will also preach the German sermon at the morning service. May the blessing of God attend these services.

Mr. and Mrs. P. D. Amstutz with their son Mendelssohn and Miss Barbara Lugenbil, of Pandora, Ohio, spent a part of the month of June visiting congregations and families in Eastern Pennsylvania. They are deeply interested in Sunday schools and church work in general, and Bro. Amstutz's words of encouragement and instruction spoken at different places as occasion offered, were much appreciated. From here they went to Chautauqua, N. Y., where they expected to be joined by [illegible] others from the vicinity of Pandora, intending to spend about five weeks at that delightful summer resort and take advantage of the summer schools and lecture courses for which the place is renowned. Their many friends, old and new, wish them a blessed and profitable time.

Our Elkhart brethren have an Old People's Home near Rittman, Ohio, and an Orphan's Home at Smithville, Ohio. The management of the two institutions is in the hands of a Board of Charitable Homes which met May 21, 1901, and elected 19 members, hailing from Ohio, Pennsylvania, Indiana, Illinois, Kansas, Virginia, Maryland, Canada and even Idaho. The superintendents of both homes have been doing their work for nothing but board and clothes—a commendable example of self-sacrifice. The Homes expect some day to be in a self-supporting condition backed by private bequests. Non-Mennonite applicants at the Old People's Home are taken on condition that the rooms are not taken by Mennonites and on payment of $2.50 per week.

The Mennonite Rally at Cincinnati.

There were twenty-two Mennonite delegates and visitors at the C. E. Convention at Cincinnati. Ten of these were from Ohio, six from Ill., four from Ind. and one each from Tenn. and Kan. There may have been others there but this is the number who attended the Mennonite meeting at the time when the various denominations had their separate meetings. They had a blessed time together amid those inspiring surroundings. Bro. H. J. Krehbiel who was chairman of the meeting reports as follows:

The meeting was held in a room in the great Music Hall. Bro. King, of Illinois, opened with prayer followed by a few introductory remarks from the chairman. The following points were then treated by different speakers:

1. The mission of our church for the future.
2. The unification of the different factions of our denomination.
3. How has the C. E. movement been a blessing to our young people?
4. What have we done in the cause of missions?

The reading of these papers was interspersed with the singing of several hymns and in conclusion we had a general discussion of the theme,—What blessing have I received from my visit to this convention? The two subjects that have come to me with the greatest force in the exercises of the convention are,—"The practical application of our Christianity in our own homes" and "the power of earnest prayer." It seems to me that few of those who heard the addresses of R. A. Torrey on Prayer can have gone home without resolving to live more earnestly a life of prayer. Brethren, is there not a lack, Oh! so great, among us of breathing in the heavenly atmosphere of prayer?

> "Oh, what peace we often forfeit
> O, what needless pain we bear—
> All, because we do not carry,
> Everything to God in prayer."

Closing Exercises at Bluffton.

The exercises which marked the close of the first school year at the Central Mennonite College are described by those present as interesting and very encouraging for those who have the success of the school at heart. The business department was naturally the only one to have any graduates, the courses in the other departments requiring more time.

The students in the music department under the direction of Prof. Weaver furnished the musical part of the program. It consisted of vocal and instrumental selections of pronounced merit.

There were two addresses by Prof. J. G. Park, of Ada, Ohio, and Rev. J. W. Kliewer, of Wadsworth, and J. A. Amstutz, President of the Board of Trustees presented the diplomas to the two graduates, Enos P. Steiner, of Bluffton, and Philip Flath, of Pandora.

With the opening of the new school year, President N. C. Hirschy will take personal charge of the school

Notes of Interest

From the Report of the last Quarterly Conference of Mission Workers at Cantonment.

The old Indian Mad Wolf came to one of our missionaries lately and asked him to answer in his next sermon these questions: 1. How long does the departed spirit linger around here after death? 2. Where does it then go? 3. What becomes of my ancestors who did not hear of Jesus? Another wanted him to explain what the word of God said of Satan, his origin, nature, etc.

An Indian chief whom the missionary promised a gift at the Christmas festival failed to come for it, but afterward wanted the missionary to give it to him. The latter however insisted on the condition of the chief's coming to the services. He finally came and was so much interested that he is since a pretty regular attendant. The gift that was thus used as a successful bait was something from one of the mission boxes sent to the mission by the Ladies' societies.

One Indian was received into church membership at Cantonment during the quarter. The history of his conversion begins with impressions received in school. Two girls in the Government school where our workers give religious instruction have declared their firm intention to accept and confess the Lord as their Savior. One of the larger boys told his teacher that he wished to be a Christian but feared he could not remain steadfast amid the many temptations of the camp.

The work among the sick was done in the camps and also at the mission station. Among the children in school the health was very good., Two patients were treated and nursed at the mission. One was a boy out of the camp who had fallen into the fire and badly burned his feet. The other was a white girl out of the neighborhood, who could not be properly cared for where she was. The Old People's Home has three inmates, two of whom are entirely blind and the other almost. They often express their gratitude for such a home.

Some idea of the difficulty of the Cheyenne language is conveyed by the statement that a single verb has two conjugations, six verbal forms, 800 mode forms, 10 tense forms and on an average 32 pronominal affixes. The Cheyenne dictionary now completed contains 15,000 words and phrases defined. The book has about 500 pages. It will be a great help to all missionary workers among the Cheyennes.

We hasten to correct a misstatement that appeared in the last number relative to the money contributed by some of our churches to the Home and Foreign Relief Commission, Elkhart, Ind. It was stated that such moneys intended for the support of orphans in India should be handed over to Missionary Penner. This is a mistake. Such moneys will be accepted directly by the Mission Board.

A BIBLE-READING ON GALATIANS.

The following is a short and rapid summary of a scheme of Bible-reading prepared by the Pastor for the benefit of his city pupils, and often amplified by himself in his Bible-readings with his congregation.

"In studying this Epistle, we may adopt the historical method or the doctrinal. We may inquire into the circumstances that led to its production, and thus be led step by step to the main theme, the great doctrine of justification by faith, or we may begin at once with the theme and group the historical accessories around it, making use of them as objects for the forcible application of the truth. Both methods are good, but we prefer the latter, for the historical method may unfortunately intensify the historical interest merely, and arrest or prevent the necessary transition to the spiritual or soul-interest and thus make the benefit, if any, intellectual rather than the desired spiritual, diverting us from our real goal.

"Nor is it possible or necessary to a helpful Bible-reading to dwell upon every verse or word, analyzing it and exhausting its meaning, as we go along; for, though such detailed searching of Scripture would certainly repay us—and God wants us to do it—still, if we lay bare the larger and more fundamental truths and arguments and their bearings upon one another and the theme, each one can trace out for himself the smaller branches attaching to the larger limbs of the thought.

"Almost all the matter in the first two chapters is foreign to the theme or at least, to its direct elucidation. It consists of facts serving as proofs of his apostleship and apostolic authority, which the Galatians doubted, but which we have never questioned: so that, though the great truths brought out in this defense are valuable to us, they have no organic relation to the main theme and can safely be passed over until we need them to prove the doctrine of divine calling and gifts.

"Paul's discussion of his theme is practically confined to the third and fourth chapters of the Epistle. The theme is formally stated in 2: 16—Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ. The former clause he means to disprove, the latter to prove. We may classify his treatment of the law in this form:

THE EFFECTS OF THE LAW IMPROPERLY USED.

1. It makes Christ of no use. 2: 21.
2. It condemns instead of justifying. 3: 10.
3. It hinders from receiving the promised blessings. 4: 3; 3: 23, 28.

THE PURPOSE OF THE LAW.

1. It makes me dead to itself. 2: 19.
2. It proves to me my sinfulness. 3: 19.
3. It thus prepares me for Christ. 3: 24; 4: 21-31.
4. It was never intended to justify men and oppose itself to the promises of grace. 3: 21; 3: 17.
5. It was therefore merely temporary. 3: 25, 19.

"These expositions of the purpose and end of the law, though only indirectly supporting his thesis of justification by faith, are, nevertheless, of most availability in view of the needs of his Galatian audience, since the disproof and refutation of justification by law, the contrary of faith, would serve as a powerful proof of justification by faith. In our day it is likewise frequently necessary to show men where the law puts them, in order that they may come out from under it and take their rightful place under grace. The most telling portions of the Epistle are thus devoted to showing up the law in its proper light. He recognizes no distinction between the ceremonial and moral law in this case.

"But he has golden things to say on the positive side. He appeals to three things to prove his point that we are justified by faith:

1. To fact. 'Received ye the Spirit by the works of the law or by the hearing of faith' 3: 3. Of course, the implied answer is, 'by the hearing of faith.' And verse 14—'that we might receive the promise of the Spirit through faith.' The Spirit, His gifts and fruits, and His power for a new life, had been given when they received the gospel. Would they now forget what faith had already brought them, and dishonoring and ignoring the work of the Spirit, try to perfect themselves by observing the details of the law—circumcision, days, months and times, etc?

Would they also forget that they had suffered persecution for their faith? 5: 4.

2. "To reason. 'No man disannulleth a man's covenant.' 3: 15. No law-abiding man adds anything to a will by way of changing its intention. Neither was the law ever intended to overthrow the promise or will of God given to Abraham 430 years before. The promise therefore holds good without the law and will come to fulfilment, the law not affecting it in any way. You cannot expect to get more from the law than from the promise.

3. "To Scripture. Paul cites the Old Covenant twice, once from the Law (3: 6-8) and once from the Prophets (3: 11). Abraham was justified by faith. This faith and this justification were a type of Gospel privileges in the fulness of time and a foreshadowing of Gospel times. Faith then, as now, was to be the only condition of receiving blessing. 'The just shall live by faith' because they cannot live by law."

This outline or skeleton of the scheme of Galatians the Pastor merely sketched but followed up later by paraphrasing the Epistle, re-arranging the succession of the arguments in other language so as to bring out the whole with more palpable force.

A Praying Sheriff.

A correspondent writing from Portland, Me., says: Sheriff Pearson spends most of his time with the prisoners. He goes from cell to cell inquiring into each case, and it is no uncommon sight to see him kneeling at a cell or praying for its inmate.

When a man comes to be freed from prison there is something more than a mere unlocking of the prison bars. There is a last talk with the Sheriff and a prayer before the doors are thrown open. Not one of the men discharged since Sheriff Pearson took hold has since come back for another offense, though this was very common formerly, and the number of prisoners under his care is a third less. When he took hold there were 149 inmates; now there are but 99. He hopes to reduce the average to 75.

"With the help of God I will try to make men of the poor fellows sent down to me," Sheriff Pearson said recently, after the morning service. "That is the best service I can render to God and to the world. I believe I shall be able to surround the men with such influences that when they go out it will be to make a strong fight against temptation. God is blessing the work and I am satisfied."—*Sel.*

Faith the True Unifier.

H. G. ALLEBACH.

At the Mennonite Rally connected with the Cincinnati C. E. Convention, a paper was read on the unification of Mennonite factions. The paper was the fruit of earnest thought, but it insisted on an inadequate standard of reform. That individualism, resulting in the congregational polity of our Conference, is the social habit of Mennonites, is only too true; but the remedy he proposes as a means of correcting this abnormal individualism and abolishing factions—namely, co-operation—is hardly sufficient. Of course, the old resort, creed, is utterly discredited in our day. Well, if co-operation and creed both fail, what is likely to succeed? Knowledge.

Let us briefly examine the idea of co-operation. It is a popular watchword, especially in the C. E. society. Co-operation acts on this principle: No matter what our varying articles of faith, we will work hand in hand with each other. If we are not one in faith, we are one in charity. This glittering generality sounds innocent and winning enough. But such a principle would not exclude Unitarians, Christian Scientists, Zionists, Annihilationists, Higher Critics, etc., from joining the brotherhood. If it be objected that these are not orthodox, and you can exclude them on that ground, then you are already going back on your vaunted principle and resorting to something else.

So much for co-operation as it applies broadlyto all sects. How will it work when we apply it to Mennonite factions? Why, Mennonite individualism will react on it all the time. The present position on the Lodge question in the General Conference is an example, and if persisted in, co-operation may receive a severe set-back. And, by the way, more than one voice of protest from Mennonite circles against the neutral attitude of the United Society toward the Lodge element, has been heard. The last word has not yet been said.

But there are still greater principles at stake than orthodoxy and social evils, when co-operation is in full swing. Liberality toward others is too generally followed by liberality toward self. As soon as we abandon unity of faith as either a present or a prospective unifier in favor of, say, charity or so-called liberality, our own faith tends to take second place and give way, first, to a mild latitudinarianism, next, to a dangerous indifference, and lastly, perhaps, to a blind tolerance that has lost all capacity to draw the line anywhere. After the Romans had begun to tolerate the different religions extant within the immense realm of the Empire, we find them giving various foreign gods a place within their Pantheon, and eventually scepticism prevailed. What is the state of affairs in some popular churches in Chicago and other centres? They have become so tolerant and stand on so broad a platform that its members know no longer what they believe. And finally, as a reaction against this laxity, some, realizing that they have gone too far adrift on the sea of uncertainty, unless picked up by some passing ship of Ethical Culture, have anchored in the nearest harbor, and are safe within the shelter of Buddhism, Christian Science, etc!

In the long run, doctrine is the only lasting unifier. Unity of charity may bridge over a temporary chasm, but it is no good foundation on which to rear a house. It is not *my* doctrine, *my* faith, that is to settle the matter. That would be the narrowest dogmatism, the most impudent egotism. No, it is God's doctrine. If men will not be united on what God says, they have no right to be united at all. But, says one, we do not construe or interpret alike. The same Word, as history proves, has never begotten one and the same conviction. If that is true, why is it true? Simply because the Word of God has been grossly neglected. If a concerted effort were made to ascertain the indubitable and indisputable teachings of the Word of God, and all prejudices due to accidents of birth and training flung to the winds, and all expressions of opinion withheld till the mind of the Lord were clearly known, as far as can be known, a foundation would be laid for a substantial union. In the field of science, hostile camps may prevail for a time, but with closer and more extended observation and more patient research, come unanimity of opionion and certainty of knowledge. So will it be when the Word of God, which certainly speaks as unambiguously as nature, is untiringly searched. Denominations will melt away, and Christians of one faith based on true and tried knowledge, will be known by one name.

FROM C. H. SPURGEON:

It is a commonplace thought, and yet it tastes like nectar to the weary heart—Jesus was tempted as I am. You have heard that truth many times; have you grasped it? He was tempted to the very same sins into which we fall. Do not dissociate Jesus from our common manhood. It is a dark room which you are going through, but Jesus went through it before. It is a sharp fight which you are waging, but Jesus has stood foot to foot with the same enemy. Let us be of good cheer, Christ has borne the load before us, and the blood-stained footsteps of the King of glory may be seen along the road which we traverse at this [illegible] are needless, for Christ is with us, armed for our defense. Perhaps we are tempted just now in order to drive us nearer to Him. Blessed be any wind that blows us into the port of our Saviour's love! Ye tempted ones, come to your tempted Saviour, for He can be touched with a feeling of your infirmities, and will succour every tried and tempted one.

For the Young People.

Extracts from President F. E. Clark's Address

at the Twentieth Annual Christian Endeavor Convention, Cincinnati, July 6, 1901.

"The nineteenth century saw peculiar perils assail the young man. The saloon, the brothel, the gambling-den, commercialism, and materialism laid their traps for him. But God looked down from heaven upon the children of men, and in the middle of the century the Young Men's Christian Association was started to set young men at work for young men in a new evangelism.

Still God's resources were not exhausted. Still He had treasures new and old to bring out of His storehouse. So in the last twenty years of the nineteenth century He developed a new world-embracing plan for the upbuilding of His church among the young in the twentieth century which has just dawned. This plan He called the Young People's Society of Christian Endeavor. Every word is significant. Young—it appealed to the young and enlisted the young. People—the young of both sexes. Society—a thoroughly organized effort. Christian—for Christ and the church. Endeavor—strenuous, earnest effort. For short—a Young People's Society of Christian Endeavor.

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"God's plans never mature too early. They never delay too long. When the hour strikes, His designs are ready. His clock is never fast and never slow. The hour for the development of new methods and lines of work had come, and to-day, with the new century only six months old, we can see why the twentieth century peculiarly needs such an agency as the Young People's Society of Christian Endeavor.

"In the first place, the twentieth-century church needs to cultivate a strenuous, earnest type of religion. The batteries which the twentieth century is already turning on the Church of God are the masked batteries of indifference and worldliness—not persecution and open hostility, and an army that can spike these guns of indifference and worldliness is the most imperative need of the church to-day. God saw this need and called an army of young people into existence, three million five hundred thousand strong. Who can better overcome these peculiar, insidious evils which threaten the church in this new century than a great company of eager, earnest youth each one of whom has said, 'Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do?"

* * * * * * * * * *

"The days of the rampant infidel and atheist are also in the past, as I devoutly believe. No Robert Hume could to-day greatly influence the thought of the world. No Voltaire or Rousseau could number his followers by millions. Robert Ingersoll to-day is little but a memory of eloquent bathos and pathos. No thinking man is moved by his 'mistakes' of Moses, or his tirades against the Gospels. But something more insidious, more subtle, more harmful a thousand times than persecution or blatant infidelity is the foe of the church of the twentieth century. This infidelity is a scepticism of life rather than of talk. It is the indifference that is born of luxury and fashion.

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"'I do not see,' says Dr. T. T. Munger, 'how a church can get on without this free midweek service. I have not heard in the last ten years a word of cant in the midweek service, but I have heard a great deal of cant about it from those who never attend.'

'I can say the same thing about the Christian Endeavor prayer meetings I have attended for the last twenty years. I have heard a deal of cant about them. I have scarcely heard a word of cant in them.

'The Christian Endeavor Society tends directly to keep alive and make more effective throughout the twentieth century the prayer-meeting idea. In these days when this idea is being given up in many churches, when experiment after experiment is being tried, when lectures and Bible classes are being substituted, when the whole trend of the times is to minimize and weaken this service, an organization that stands for it and promotes it and trains for it has been, I believe, born of God for this purpose. It has come to the kingdom for such a time as this.

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"But, once more, the church of the twentieth century needs to be more united. The nineteenth century, though inaugurating these united movements, was a century of individualism and division. Fifty new sects can be counted that sprung up in the United States alone within a hundred years. Starving churches have been formed to perpetuate denominationalism—*a dozen sometimes in a community where one would do the work.* I am not decrying a wise denominationalism, an idea for which Christian Endeavor always stands, and which is as wide apart as the poles from a divisive and jealous sectarianism. But I venture to say that if the church of the twentieth century is to do the work of God, it must be more united than was the church of the nineteenth century. This new century will be a century of mighty combinations and tremendous aggregations of material forces. The steel trust, the oil trust, the copper trust, point the way industrialism is taking. Whether these things are right or wrong I am not here to-day to judge. But one trust, I venture to say, is needed, and that is a church trust. There should be a religious clearing-house. There should be a combination of the Christian forces of the land to work together in harmony for the advancement of the Kingdom through their own churches and denominations.

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"Our own plans and schemes and devices may come to naught, but when we humbly seek God's finger-post and follow the way He marks out, we can never go wrong, for we have His Spirit to lead us, His Might to strengthen us, His Power infused into every activity, His Word of promise to give us assurance in the final outcome. To Him be all gratitude for the past; in Him all confident hope for the future."

*

Christian Endeavor Facts.

Taken from Secretary Baer's Report at the Cincinnati Convention.

Societies at present enrolled, 61,427.

Nearly 4,000,000 members.

Increase in societies since last year, nearly 2000.

Fewer societies have been dropped from the roll this year than last year.

A new department has been created—that of field secretary. His chief work will be the encouragement and development of Christian Endeavor Unions, State, district and local. Rev. Clarence E. Eberman, of Pennsylvania, has been called to this work.

Forty denominations have societies. In point of numbers, the Presbyterians lead in the United States, followed by the Congregationalists, Disciples, Baptists, Cumberland Presbyterians, Methodists, Lutherans, in the order named.

Fifteen countries have C. E. Unions. C. E. leaflets and constitutions are found in languages like the Chinese, Japanese, Malagasy, Persian, Arabic, Turkish, Bulgarian, Armenian, Siamese, Hungarian, Coptic, Mexican, Portuguese, Indian, and many dialects of India and Africa.

There is a C. E. Society among the Boers on St. Helena.

There are 26,000 Comrades of the Quiet Hour.

160,000 young people have this past year joined the Church from the societies.

"Have you ever tried to think of what has been accomplished by Christian Endeavor in the past twenty years? Have you ever attempted to put those thoughts into words? It's a difficult task. Listen to what our lamented and sainted friend and trustee, Dr. Maltbie D. Babcock, wrote to me in January, just before he sailed for his holiday trip to the Holy Land. I do not believe any one could put so much in so few lines, and with Dr. Babcock's I will close this report.

'The supreme value of the Christian Endeavor Society is, to my mind, its creation inside the Church of a normal department, a training-school. The public worship of the church, the Sunday school, the old-fashioned prayer meeting, were all to teach and not to train. All the average young Christian could do was to listen, to think, to receive. This new movement trained the mind to think for others; the lips to speak, to pray; the feet to go on God's erranda, the hands to work in Christian ministries. The form of organization, the wording of the pledge, the conventional committees, may be changed; but the idea that the church should have a department for the training of the young Christian to do something more than worship, to witness, and to work for God, has come, please God, to stay.'"

A Note of Warning.

A fundamental mistake in mission work is to reckon success too much by mere numerical standards. To emphasize this serious danger, we here give two strongly contrasted cases, one showing how "converts" may too hastily be "made," baptized and counted, and the other showing what a difference is made in character and life by a thorough conversion and regeneration.

A certain "bishop" in one single day converted and baptized a sick Indian chief of a heathen tribe. While in health he had stoutly refused even to be tanght of Christians. But, being smitten with a disease which his native doctors could not cure, after a short interview with the bishop, wanting, as he said, to be saved—that is, healed—he seemed ready to yield to the bishop's advice, was baptized, and gave up his medicine-rattle to the bishop. The incident furnished a fine subject for a sensational story of conversion.

But, after the bishop left his "convert," his illness grew worse. He had not been saved, after all. He therefore sought again heathen counsellors, and they blamed him for giving up his rattle-charm, as a medicine man. Superstition readily and rapidly gained the upper hand, and he made up his mind to demand his rattle and give back to the bishop his baptismal water. So a cup of water was at his request put by his bed. At the bishop's return, the chief, the baptized shaman, demanded his rattle with a clamorous threat, and it was returned; and as the bishop left, the dying Indian flung at him the cup of water, crying out with curses, "Take back your baptism!" So much for "baptism" without the "new creature."

Compare with this, one of William Duncan's own converts, Legiac.

Legiac was a fierce barbarian. He was a brutal murderer, and boasted of the number of human lives he had taken and of the number of human bodies he had devoured.

But the grace of God touched him and he was transformed from a lion into a lamb.

Here is his simple testimony at baptism:

We must put away all our evil ways. I want to take hold of God. I believe in God the Father, who made all things, and in Jesus Christ. I constantly cry for my sins when I remember them. I believe the good will sit near to God after death. I am anxious to walk in God's ways all my life. If I turn back it will be more bitter than before. I pray God to wipe out my sins, strengthen me to do right, pity me. My prayers are from heart I think sometimes God does not hear me, because I don't give up all sins. My sins are too heavy. I think we have not strength of ourselves.

When Legiac came to die away from home, he dictated to his daughter his dying message to Mr. Duncan:

I want to see you. I always remember you in my mind. I shall be very sorry if I do not see you before I go away, because you showed me the ladder that reaches heaven, and I am on the top of that ladder now. I have nothing to trouble me. I only want to see you.

So died the once haughty Indian chief, peacefully and like a child.—*From Missionary Review.*

Thou hast made us for Thee, and our heart is restless until it rest in Thee.—*Augustine.*

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Eighty-six years have I served Christ, and He never wronged me: how can I speak evil of my King and Saviour.—*Polycarp.*

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It is easy to be a Christian when you are among Christians. The real test comes when you are among worldlings.

The Mennonite.

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QUAKERTOWN, PA., AUGUST, 1901.

Editorial.

Our Berne, Indiana, correspondent, in this month's letter, takes our sympathies with her to Wadsworth and its old school building. The old place has, after all, its melancholy interest.

The "weather man" now has an opportunity to immortalize his name and fame by telling sweltering humanity the whys and wherefores of the present tropical climate and desert dryness of a great part of America and Europe. Our correspondent from Deer Creek, O. T., tells us it is the driest weather enjoyed or suffered for a generation. It would not be our function, even if within our power, to explain the weather, but we cannot help reading the spiritual lesson therein contained of the helplessness of man and the profound truth that though men may do the planting and the watering, it is God that giveth or withholdeth the increase.

The 26th Sunday-school Convention of Lee county, Iowa, was held in the Zion Mennonite church on June 23d. We see by the report in the *Bundesbote* that our young brother and former pupil, E. H. Schowalter, was the secretary of the convention. We think the readers of the MENNONITE will agree with us when we say that Bro. Schowalter should not have forgotten the English reading portion of our church when he wrote out his report for publication. Well, we will let it pass this time, but hope that in the future he will occasionally let us have a taste of the good things happening in his part of our common field. The report indicates that the addresses were timely and the discussion of the topics spirited.

The enemy of our souls is a strategist. It is seldom that he makes a frontal attack or attempts to take the citadel by storm. He came to the parents of the race in the form of a serpent which [1]"was more subtil than any beast of the field." By hook or by crook he seeks to lure or to keep the soul away from its citadel of strength, simple faith in God, and if he succeeds in this he has gained his point. God in infinite mercy comes to the sinner's rescue and offers salvation on the simple condition of allowing his case put in the hands of Christ who is able to save to the uttermost. He is the way, and the only way, unto life. But right here the strategy of the enemy is brought into play. Anything, however good in itself, that he can bring between the soul and Christ answers his purpose. And how many are deceived this way!

There are many miserable families in Christendom to-day because the husband or a favorite son has taken to reading infidel literature. The wife or the mother begins to bear an intolerable burden. Prayer and pleading are of no avail. Threats and the fire only harden the heart. And every blasphemous suggestion in the book is hailed with delight by the infatuated reader. Christian people are then scored for their ignorance and simplicity, and the churches for their despotism over the reason and conscience. What is to be done? Circulate good literature and displace the bad. If infidel books unsettle the faith, plain, apologetic works like those of H. L. Hastings, for instance, bring it back and give it fresh stability. It would seem to be a duty, and a delightful duty, of Christian ministers and workers everywhere to scatter such helpful tracts into every family. They often prove a thousand times more potent then sermons or private interviews.

Young writers on the truths of God, though they should on the one hand be encouraged, ought on the other to be under strict editorial censorship. It is easy to say something and once in a while to say something brilliant and striking, but it is truth we want, not brilliancy or sensation. In an article entitled "Our Forgiveness," and published in a contemporary, the statement is made that we must "forgive all offences committed against us by our fellowmen before we can be forgiven." Now this seems plausible from the Lord's Prayer and other passages, but is it true that our eternal forgiveness and acceptance with God depends on our attitude toward our fellowmen? Is not the blood of Christ the foundation of eternal forgiveness? God forgives us according to the riches of His grace, and the remission of sins is due to the shedding of Christ's precious blood. By faith we appropriate this grace and whatever is wrapt up in it. We can begin to forgive only after we have been forgiven. Ephesians 4: 3, 2.

A note of warning along this line was sounded clearly and forcibly by Rev. John McNeil, the Scotch Evangelist, in a sermon recently delivered in Philadelphia. He said: "There is one lesson written large and clear across the graphic story of Christ stilling the tempest. It is this that it is Christ's presence that is our salvation. Blow high or low, come time or eternity, it is in Christ we find our safety. Some have referred to the boat in which Christ was as St. Peter's bark, and have compared it to the Church, urging that the parable means that in the Church safety is to be found. There is no justification for such a claim. I want to say to you, with all due reverence, that the Church saves no man The Church itself needs to be saved. It was Christ's presence in the boat that ensured the salvation of all therein. I have nothing to say against the boat—the Church—and we Presbyterians are as earnest in our loyalty to the Church as any; but I say again, the Church saves no man. It is Christ, and Christ alone, who is our salvation.

Newspapers of recent date bring accounts of two passion plays given in this country, both under the auspices of the Roman Catholic church. One of these was given by the students of the Jesuit College, Santa Clara, California, and the other by the converts of the Catholic mission among the Siwashe Indians at Vancouver. Both are described as very realistic and awe-inspiring. Such plays may be all that and much more without after all being at all helpful to the soul in finding its true relation to the Saviour. In the case of the Indians the account says that in the last scene, sublime and awful in its grandeur, while Christ (a stuffed figure representing Christ) was hanging on the cross, hundreds of Indians in the foreground were intently engaged in their devotion. But it is extremely doubtful that there can be any true devotion under such surroundings. The tendency rather is to lead to hollow mockery and pretence. It is in keeping with the whole popish system in which true spiritual worship is smothered if not crushed out under heaps of ritualism and imagery.

Correspondence.

BERNE, IND.—Having been away from home for several weeks, I am obliged to reach back in my correspondence to bring in the desired items. Having visited several of our conference churches on my trip east I will give a brief report of it here. On June 15, I left home for Oberlin, Ohio, where I attended my brother's commencement. My brother, Jas. E. Springer, left Oberlin the day after commencement for our home in Berne, and from there started on his tour through some of the northwestern states, in behalf of the publication work of the General Conference, while I went on to Wadsworth, Ohio, where I met and visited a number of the church members of that place, as I also did at the other places I went to see. Wadsworth is beautifully located on and surrounded by high hills. Never, since I am again on this side of the Rocky Mountains have I looked upon a more beautiful and romantic scenery than that from the hills west of Wadsworth and from Wadsworth out west over the hills of which I had a beautiful view while driving out to Blake with brother and sister Zepp. The friends left nothing undone to make my visit a pleasant one Through the kindness of brother M. S. Shelly I was privileged to witness the grandeur of the setting sun over the hills west of the college building (Mennoniten Anstalt) from the second floor. I also was taken through the building and even shown the room which my uncle, our minister, occupied when a student there. With a feeling of awe and almost reverence I stepped through the stately building, asking the question again and again, why did we not make use of this beautiful building? But all things come to an end and so did my delightful stay at Wadsworth. In company with my friend Miss Zepp I went on to Sterling, Ohio, where we visited together a number of the congregation there, and found them, although few in number, active and awake in the work. Here my friend Miss Zepp and I parted and I went to Dalton and Canton, Ohio, where I met and visited again among the church members of those places. Through the kindness of brother and sister Kreibuill, I saw a great deal of the city of Canton and even our president Mr. McKinley, as he was sitting on the porch of his home-like residence. Many are the blessings that came to me in visiting all these places and churches, attending their services. Sunday schools, teacher's meetings, prayer meetings, young people's and mission societies, which all enable me to take up my work at home with renewed and zealous efforts and with these lines I wish once more to thank the many friends I met for their kindness.

But I am coming home now: On June 15th our minister S. F. Sprunger accompanied by Rev. A. B. Shelly from Pennsylvania, returned from Brainerd, Kansas, where the Mission Board had met, and Rev. A. B. Shelly preached for us the following Sunday. In the afternoon he spoke to the Sunday-school and in the evening to the Young People's meeting, precious words of instruction and encouragement out of his rich treasure of observation and experience.

Sunday, July 7th, was also a day of joy and gladness for us. The well-known gospel singer, P. P. Bilborn, from Chicago, who for a number of years has been doing evangelistic work with his voice, and still sings in conventions and evangelistic meetings, he sang a number of songs for us while here, which were mostly composed by himself. In the evening a song service by him and our choir was given. The true Christian spirit, and the training of voice with which Mr. Bilhorn renders his music can not fail to convey the gospel truth, which he sings in connection with his appropriate remarks, to the heart of the hearers.

Another blessing came to us on July 18th, through the coming of Rev. George Fliedner from Madrid, Spain, son of the late Missionary Fritz Fliedner, and grandson of Theodore Fliedner, who is known throughout the world by his great efforts in establishing the deaconess work in Germany. Rev. G. Fliedner, yet a young man, is following the work his father had been doing, trying to evangelize Spain, to bring them from the yoke of the Roman church into the freedom of Christianity. He spoke to us for almost an hour and a half on the ignorance and sinfulness of that country, but also of the encouraging results they meet with in their mission work. Their work is a great work and deserves our earnest prayers, so much more as they meet with so many hindrances and often with danger from the Roman church. Rev. Fliedner came as a representative to the Y. M. C. A. convention at Boston, and is now traveling through the country, visiting some of the churches and speaking in the interest of their work in Spain. We wish him God's blessing in his work.—S. C. S.

EDENBURG, MAN.—On June 25th the Mennonite Educational Institute at Gretna, Manitoba, celebrated the close of the first decade of its existence. Over 200 people had come to take part in the same; some having come from a distance of 20—40 miles, although the roads were bad and the weather rainy.

This gives evidence of the improved interest our people are beginning to take in better and higher education, to which the large majority has been so strongly opposed.

In the forenoon a program suitable for the occasion was successfully carried out. In the afternoon the association supporting this school held its annual Meeting, which was also well attended. Quite a number of those present, who had heretofore not been members of this association, found themselves willing to join and to give henceforth their support to our school at Gretna.

The proceedings of both morning and afternoon sessions proceeded in a most orderly and pleasant way, and the whole was a day of great joy and good tidings to the friends of better and higher education among our people here in Manitoba.

A special feature of the day was, that dinner and a lunch at 4 o'clock were taken in common at the school-house, which gave fine opportunity to get better acquainted with each other and to rouse the interest for our school and the cause of education in general by personal intercourse.

July 19, 1901. BENJ. EWERT.

DEER CREEK, O. T.—Once more I will try to inform the readers of the Mennonite about this place. It will not seem strange to anyone when they read that we have dry weather; it being dry over a large portion of the West. In some localities it is said to be drier than it has been for a generation. We have not such exceedingly dry weather, but we have warm weather; sometimes hot, and the warm air is drying up the corn. The early corn is about gone while the late corn may give a little something, if we get a good rain ere long. The wheat crop was excellent, giving as much as 32 and more bushels to the acre.

Our little congregation is still having its meetings in a schoolhouse. A movement has lately commenced to build a church this fall. Whether it will be successful will probably be reported hereafter.

We have had several ministerial visits of late. A few months ago Bro. Val. Krehbiel of Kansas was here. Early in June Bro. P. H. Richert of Newton, Kansas spoke to us on the subject of education. Yesterday we had the pleasure of having Bro. Charles Ramseier of Cleo, Kansas with us and hearing from him a well-prepared sermon on Luke 24: 32. Bro. Ramseier is appointed by the Western Conference to visit our Oklahoma churches. M. S. MOYER.

Under the Evening Lamp.

The Bible and the Monuments.

By the time the August MENNONITE falls into the reader's hands, the Eastern Conference Ministers' Meeting will have been held at Zionsville, Monday, July 29th. Important topics suggested by the Conference Reading Course will have been discussed. Among these none will have been more fascinating and impressive than that of the Witness of Modern Discovery to the Truth of the Old Testament.

Science is not the only department of human inquiry that has profited by the exploring and inventive genius of the nineteenth century. Not alone Nature and her secret workings have been exposed to public scrutiny, but the mysterious accounts of ancient history in general, and of the Old Testament in particular, have been reiterated and interpreted by the treasures hidden in the earth for centuries but brought to the light at just such a time when their evidence was most needed and their value most certain to be appreciated.

The last hundred years witnessed a revolution in the method of studying history. The earlier historians merely quoted their predecessors, and recounted fact and tradition indiscriminately, without feeling constrained to weigh every assertion and establish at least its probability. But later historians have adopted the sceptical and critical attitude of the scientist, and have applied to the reports at hand the touchstone of reason, probability, consistency and a certain philosophy of history which the German historian Niebuhr used with success. At the same time, historical material denied to the earlier, has been accessible to the later writers. A case in point is the political utterances of Cromwell, which have thrown much light on the character of that person, and indicate why his contemporaries and their immediate descendants failed to understand him. Carlyle's published *Speeches and Letters* of the Protector gave the English people quite another estimate of this unique figure. In original history writing, and in the power of extricating facts from the tangle of tradition and legend, no two men ever surpassed the English historian Freeman and his American pupil, Fiske.

But this critical method was pursued to an unscientific extreme. Would-be historians began to sit down to their self-appointed task and cut out of their histories whatever seemed to them unhistorical. Old tales and legends were entirely discredited. The classical writings—notably, Homer—came in for their share of disrepute, and the Biblical story was subjected to the same summary treatment. Prof. Cornill, for instance, in his *Rise of the People of Israel*, says, "The material contents, the ingredients of these narrations [Old Testament] must be regarded from the point of view of popular tradition, of legend." And then he takes the liberty of deciding what alone of this mass of tradition can be history—a risky undertaking, as subsequent events often prove, And these are some of his deductions: The earliest completed Pentateuch did not appear before Solomon, or between 900 and 850 B. C. A few fragments are perhaps older, and a few sections in Judges and Samuel. The story of Abraham's expedition into Egypt is "recent" and an outgrowth of tradition. Not even the ten commandments were actually formulated by Moses. Moses gave to Israel its national God Jahve, having obtained the cult through his father-in-law Jethro. Cornill also doubts whether Moses gave Aaron the priesthood.

But Cornill has still some traits of wholesome conservatism left him, which many of his congeners signally lack. Wellhausen and his school, for instance, to whom the early patriarchs Abraham, Isaac, Jacob, were mythical personifications, follow the documentary theory of the composition of the Pentateuch to most radical and extravagant conclusions. Cornill believes Abraham to have been as real a man in the flesh as Alaric the Goth. Cheyne of Oxford did not believe that the art of writing was known in Abraham's day. He rudely tears some of the sweetest psalms out of David's mouth, while President Harper is said to have denied the "sweet singer of Israel" credit for even a single psalm.

The Higher Critical iconoclasts of our day are not the first of their class. They were preceded by a race of critics who had turned their documentary batteries upon various books of the New Testament and notably upon the Gospel of John. The Tuebingen school and its vagaries have well-nigh passed out of memory. They have died of their own accord. They could not breathe the pure air of sane criticism. And in the same way, Renan, Strauss, Baur, and other rationalists have had their day. The veracity of the New Testament accounts has been established. Only here and there, men like Fiske, rationalistic in their sympathies, enlist under the standards of these dead leaders.

This accounts for the present shaking-up the Old Testament is receiving. But it can stand it all. Our prediction is that fifty, perhaps twenty-five years hence, all disputation concerning the historicity of the Old Testament will be dropped, and the Old Word will cease to have a legendary character at all. And the main present-day contribution to this end comes from the unearthed tombs, temples, inscriptions, ruins, antiquities and records of Egypt, Palestine, Syria, Asia Minor and Babylon. The miracle of Pompeii has occurred over and over again, and we are beginning to know as much of the Egyptians and Babylonians as our fathers knew of the Greeks and Romans. People knew how to write not only in Abraham's day, but two thousand years before Abraham. Job is not the only ancient that tells us about Orion and the Pleiades; a host of Babylonian astronomers can tell us about them and many other constellations and other celestial phenomena. If you would learn of the civilisation in Palestine soon after Abraham's day, search the marvellous records inscribed on the Tel-el-Amarna tablets found in Egypt in 1887. The animals and monsters—except the leviathan—described by Job have been found pictured on the Babylonian monuments. The Hittites—one of that string of "ites" often humorously quoted in conversation and after-dinner speeches—are beginning to loom up as important figures in ancient history, so much so that more than one historian is classing them with the Phoenician as a source of classing them with the Phoenician as a source of Greek culture. The historical existence of Belshazzar used to be questioned. The monuments have brought him to light, though as a general, not as a king. The story of Tiglath-Pileser's deportation of Israelites to Babylon, of the invasion of Sennacherib, of the invasion of Sargon in Isaiah 10 and 22, have all been found repeated in Assyrian annals. The Noachian flood is now just finding an undisputed niche in the temple of history, and ere many seasons have run their round, Jonah's pathetic tale will have gained the ear of sober credence.

In the end it will be profoundly realized that the Word of God is truth and thus abideth forever.

One Woman Who Did Her Duty.

A woman came to her pastor and said, "I can't do personal work for others. I have my home and children to care for, and I cannot leave them."

"No," said he, "I see you cannot. How often does the milkman come to your house?"

"Why, every morning."

"Is he a Christian?"

"I don't know."

"Don't you think you'd better find out? And how about the grocer and the butcher?"

"Sometimes the butcher comes twice a day."

"And you never asked him, if he was a Christian!"

The next morning the milkman came as usual, and the woman tried to speak to him, but it seemed as if she could not. He turned away, and then she called him back. "Hold on," she said, "I want to speak to you."

"Another quart of milk?" he asked.

"No, I want to know if you are a Christian."

The man replied: "Do you remember the time when I told you about some meetings that were being held, and that my wife and my two children had been converted? I spoke of them on purpose to to see if you wouldn't say something to me, for I was longing to know Christ. Now I don't care a snap for it—it's too late."

But it was not too late. In three weeks the milkman and the grocer and nine others had become Christians through the personal efforts of this one woman. She was living close to God. That is the secret.—*The Manna.*

From *The C. E. World.*

Dr. Henson's Happy Hints.

I think sometimes we waste time in grieving over wasted time.

*

Whenever a man overtakes his ideal, you had better get a spade. He is a finished article.

*

Doctrine is the nail, and the life is the hammer that drives the nail home.

*

There could not be a finer retribution for the people that are all the time talking about the good old times than to have them remanded to those good old times.

*

What is this book, the Bible? It is not a bag of precepts, but a bundle of biographies. The Lord teaches truth by incarnations. Ten times as much space is given to the history of Abraham as to the creation of the world.

*

Dr. Henson told the story of a church that had turned off its preacher because they did not agree with some of his doctrines. "And how about the new preacher?" a stranger asked the sexton. "Is *he* sound?" The answer came sadly: "Nothing else."

*

I'll have nothing of this religion of gush, and mush, and slush, that counts any faith as good as any other faith, if only it is honestly believed. I believe that *fruit* depends upon *root*, that duty is founded in doctrine, and the men who achieve are the men who believe.

*

O what a difference there is between a pleasure sailboat that tacks and swings at the merest breath of wind or dash of wave, and the great ocean liner, with prow of steel and heart of fire, that drives ahead in the teeth of the storm! The men that are worth while in the world are the men of purpose.

For the Sunday School.

Prominent Men in Sunday School Work.

Gladstone taught a Bible Class in Hawarden, his home, for many years.

Benjamin Harrison was a successful teacher.

Justices Brewer and Harlan of the United States Supreme Court are Sunday-school teachers.

Ex-Governor Beaver is a fine Sunday-school teacher. So is former Governor Pattison in Philadelphia.

John Wanamaker has over two thousand students every Sunday afternoon in his Bible Union.

H. J. Heinz, the pickle manufacturer, is chairman of the Penna. State Sabbath School Association's Executive committee..

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Summer Schools for Sunday School Workers.

Sunday School teachers also demand training in principles of teaching and latest methods of Bible study. The Pennsylvania State Association is providing four Summer Schools and two special departments of instruction at Mt. Gretna and Williams Grove. For Primary and Junior teachers there are Eagles Mere, July 16 to 23 at Eagles Mere, Sullivan County, about fifty miles north of Williamsport, and at East End Ladies Academy, Pittsburg, June 24 to 28. At both of these schools Mrs. M. G. Kennedy, Mrs. J. W. Barnes, Miss Darnell and Prof. Van Ormer give courses in Bible Analysis, Lesson Construction and Presentation, Blackboard Work and Child Study. These well known specialists will be assisted by other able lecturers and teachers. At Heart Lake, near Montrose, in Susquehanna County, June 24 to 28, and at Ringing Rocks, near Pottstown, August 19 to 23. The Summer Schools are for all teachers, superintendents and pastors, and the instruction in Bible Analysis, Pedagogics, Educational Organization, Business Plans and better Bible Work will be given by the State workers, so well known to Sunday School people, Dr. Roads, Rev. C. A. Oliver, Hugh Cork and Mrs. Barnes, with others of ability. Tuition is free to all comers and rates of boarding very low. The departments at Mt. Gretna Assembly, July 14 to 21, and at Williams Grove, July 1 to 8, will be conducted by Dr. Roads and Mr. Oliver. For programs and particulars write to Gederal Office, 913 Crozer Building, Philadelphia.

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The American Home's Strongest Alley.

There is no place like the American home. There is no friend to it so helpful as the American Sunday School. The Pennsylvania State Sunday School Association has new and rich plans of co-operation between the Home and the Sunday School in the Reception to Parents by the school, in House to House Visitation movements, in the Cradle Roll gathering in the sma'lest children, and especially in the Home Department. This last movement, the Home Department, had an interesting origin in 1881, the same year the Christian Endeavor movement began. The Home Department was almost simultaneously begun in two places by Dr. W. A. Duncan in Western New York, and by Dr. S. W. Dike in Massachusetts. Neither knew of the other's thought but worked on alone, and they gave us the best new things in the Sunday School for twenty-five years. By it mothers with small children, invalids, the aged, the infirm, and those whose time can not be their own on Sunday have the Sunday School brought to them. They agree to study the Bible lesson for half an hour a week. The expense of the Home Department is only a trifle many times made up by the offerings of its members. Leaflets and supplies for it can be purchased at all church book stores or will be sent from Association office, 913 Crozer Building, Philadelphia, in samples free. Rev. E. F. Fales, of Philadelphia, is the State Secretary of the Association Home Department Work.

The Bible is a history of grace. From the story of creation, with which it begins, to the picture of last things, with which it closes, it is grace, grace, grace. —*Torrey.*

Why People attend the Northfield Conferences.

H. W. POPE.

Some go from choice and others because they cannot help it. They seem to be carried along by a strange combination of circumstances which they have neither disposition nor power to resist.

Two seasons ago four young ladies found themselves occupying the same tent. There is so little that is conventional at Northfield, and so much is taken for granted, that absolute strangers soon become friends, and in a few hours they were like old acquaintances. It was not long before three of the company discovered that their companion was not a Christian and instinctively they began to pray for her. They said nothing however, but treated her as if she had the same vital interest in the meetings which had brought them there. As the days wore on it was evident that her conscience was troubling her, and one day at the close of the morning service she slipped a note into the hand of one of the girls on which was written the simple words, "Pray for me." This opened the way for a heart-to-heart talk and soon she became a bright happy Christian. Then she told her astonished companions the story of her life.

Years ago she had left her home and joined an opera troupe where she had a fine position and a good salary. For several years she had not written home, neither did her parents know her whereabouts. Why she came to Northfield she could not say. She knew little or nothing about the Conferences and was not acquainted with anyone who was coming. All she knew about the matter was that she was seized with an irresistible impulse to go to Northfield. She yieided to it, and allowed herself to be carried along by the current of events until she found herself in the tent with three strangers.

As soon as she was converted she began to consider the question of cancelling her engagement with the opera troupe, wrote a letter to her mother telling her where she was, and that she had become a Christian, and when the Conference broke up she invited one of her tent-mates to go with her to her home and share in the rejoicing of a prodigal's return. Truly "A thousand ways hath Providence to bring the wanderer home."

Last summer another young lady found herself at Northfield without being able to give a reason for it. She did not enjoy the speakers nor the people whom she met.

One day, weary with the services at the Auditorium, in which she took little interest, she left the building and strolled down towards a row of tents. As she did so, she overtook a lady whom she disliked very much. For lack of anything else to say, she asked if she had anything good to read. The lady looked over a pile of books and selecting one she said to her: "See here, don't you want to do some missionary work? I have a headache and am going to lie down on the couch. Suppose you sit down here and read to me awhile." Without any words she sat down and began to read. The captious spirit soon began to show itself and every few sentences she would stop to criticise the author. Her companion did not oppose her, however, and the reading went on. Before the interview ended they had a real sisterly talk in which she acknowledged that she was thoroughly wretched, and, furthermore, she was led to see that the cause of her unhappiness lay in herself and not in her surroundings. She was resisting the Holy Spirit, and nothing but a full surrender could bring the peace she longed for. It was not easy, however, for her proud, imperious soul to yield and for days the strife went on, but now there was a circle of sympathizing friends who were silently praying in her behalf.

Finally one day in the tower of the Auditorium, amid the darkness of approaching night and in an atmosphere far too cold for comfort, the battle was fought to a finish and the adversary of her soul was vanquished. Like one in the olden time she said, "Get thee behind me, Satan," in tones which could not be misunderstood, and he silently slunk away. Darkness was all around, but peace filled her heart and a heavenly sunshine banished the gloom from her face forever. Her surrender was a real one, as all her friends can testify. Things which once she despised she now delights to do for the sake of her new Master, and what she found at Northfield has become so precious to her that she has decided to spend the rest of her life in telling others about it. She has given up a good position, home and friends, and in a few months will be on her way to China to carry the message of salvation to the many millions who have never heard of Jesus.

A volume of such unwritten histories as these might be recorded to show how, amid the conflicting currents of life, God's gracious purposes move unhindered, and also to illustrate the value of such gatherings where the very atmosphere seems charged with heavenly forces.

By all means come to Northfield if you can, and interest your friends to do the same. If, however, it should be impossible for you to come to enjoy, you can at least remain at home and help. Through the ministry of prayer you can have a very real part in the many mighty battles which are fought out there every summer, and thus help struggling souls out of bondage and darkness into the glorious light and liberty of the gospel.—*Selected.*

Gospel Thoughts from Luther.

It would be erroneous to claim that the Christian must first of all bring forth good works, even as the branch and the vine bringeth forth grapes; this would indeed be one of the fruits of union with Christ through faith, but the most important fruit is indicated in the words of the Lord himself when He says: "And I, if I be lifted up from the earth, will draw all men unto me;" that is, through me, through my sacrifice, through my death upon the cross, men must come to the Father and receive eternal life. They who rely on their own works, and desire by means of them to enter heaven, pervert the plan of salvation; they draw Christ down to them whereas the reverse should take place. Christ must draw us to Him or everything is lost. He alone has vanquished the devil, paid the penalty of our sins, rescued us from the world and death, and brought us to life through His sufferings and death. To all this we contributed nothing.

This will I consider here, and believe that it is true: if God has placed my sin upon Him, then am I most certainly released from sin; and because this is so, John the Baptist calls Him "the Lamb of God which taketh away the sin of the world." What accusation could I now bring against myself and my dear Lord Jesus? True, I am a sinner; I experience, alas! that my sins alarm me and that they always try to make me sad; I am afraid of God and His severe judgment. Nevertheless, of what could I accuse myself? and how could I censure my dear Lord Jesus? He trembles at the Mount of Olives and feels such anguish that His sweat is as it were great drops of blood; my sins, which He has taken upon Himself, and whose heavy burden He has borne, have brought Him to this. Therefore, I shall leave them there, and firmly hope that when I shall appear before God and His judgment, God shall find no sin in me. Not as though I were pious and had committed no sin, but that God Himself has taken away my iniquity, and laid it on His Son.

It is we who, on account of our sins, are a curse and under the wrath of God. Christ, the only begotten Son of God, is full of grace and truth. How, then, does He come to be nailed on the tree? Why does He thrust Himself under the wrath of God? It was for our sake, Paul tells us; "He was made a curse for us;" He desired to bear God's wrath and atone for our sins, that we might be made blessed, that is, receive the Holy Spirit be freed from sin, and become the children of God. This may be illustrated by the case of the poor beggar who has many debts, but is unable to pay them; another man, who is able to pay these debts, comes to his assistance, becomes his surety, thus making himself a debtor, and pays the poor man's debts. Paul expresses this very nicely in Rom. 8: "The law could not" deliver us from sin and death, and so God himself helped us. He sent "His own Son in the likeness of sinful flesh," that is, His Son became man, assuming our flesh and blood, And God "for sin condemned sin in the flesh," that is, God has made us free from sin through His only begotten Son, who became a sin-offering and had to atone for sin, thus bringing the blessing of Abraham upon us who were under the curse. In 2 Cor. 5, Paul himself interprets this latter: God "hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

Mennonite Articles of Faith.

[Continued.]

XX. Of Justification by Faith.

Through faith, which as shown above, stands directly connected with conversion and the new birth, a poor, grief-stricken sinner (Matt. 5: 3; Luke 18: 13) not for any merit of his, but alone ont of grace (Tit. 3: 5) by virtue of the full obedience and sufficient offering of Christ (Rom. 5: 18, 19; 10: 10–14), obtains from God true justification (Rom. 3: 24–26; 8: 33) being made free and abolved from all his sins (Acts 13: 38–39) however great they may be (Isa. 1: 18; Ps. 32; Ps. 51; Rom 5: 6–10) called into fellowship with Christ (1 Cor. 1: 9), and made a rightful partaker of him (Heb. 3: 14) and of the blessings of salvation which he obtained for his people (1 Cor. 1: 30) and which out of his fullness and in his wisdom he gives each in his time (Eph. 4: 7; John 1: 14–16).

In the counsel of God this boon great beyond all comprehension (John 3: 16; Rom. 5: 6–10) has been accomplished and bestowed once for all (2 Cor. 5: 17–19) when the Son of God, as the surety of a better covenant (Heb. 7: 22) and the redeemer of his people, offered (1 Tim. 2: 5, 6; Heb. 10: 4–10), accomplished (John 17: 4) and suffered (Phil. 2: 8–10) in their stead, all that the offended majesty of God demanded to be reconciled with the world. Wherefore the Son of God could say on the cross as he gave his soul into death, "It is finished" (John 19: 30); and to this also bear witness the rending of the veil (Heb. 10: 14–20), Christ's glorious resurrection and ascension (Rom. 1: 4; 4: 18–25), the giving of the Holy Spirit, and the preaching of the Gospel in all the world.

Bnt before the tribunal of conscience this comes to pass only then when true faith is exercised, and not before, since faith is distinctly the God-ordained means (John 3: 10; 6: 40) of becoming actually and personally a partaker of Christ and the blessings he obtained for ns. For this reason evangelical justification is always associated with faith (Rom. 3: 22, 28, 30; John 3: 16–18, 36) and remains thus associated inseparably.

Thus it is (as set forth in Art. 18) that a really convicted sinner, poor (Isa. 66: 2) and heavy laden (Matt. 11: 28), flies for refuge to this gracious Christ. Utterly undone in himself, he hungers after Christ with weeping and sighing (Jer. 3: 21, 22), falls at his feet praying for forgiveness of sins and adoption into the childhood of God (2 Cor. 6: 16–18; Gal. 4: 4–6); he tastes and realizes that the Lord is gracious (1 Pet. 2: 3) covering his nakedness and in that he condescends to dwell in us (1 John 14: 23; Eph. 3: 17) and we are found in him (Rom. 8: 1; Phil. 3: 9). We come praying that we may be healed of our infirmities (Matt 9: 12), of our spiritual blindness (Isa. 35: 5; Eph. 1: 18; Rev. 3: 18), deafness, leanness (Ps. 63: 1; 19: 81–83), leprosy (Ps. 38; 3–8; Isa. 1: 6), and every form of spiritual disease (Ps. 103: 3); that he baptize us with his Holy Spirit (Matt. 3: 11); that he satisfy our hunger and thirst with heavenly food and drink (John 6: 48–51; 7: 37, 38), and make us partakers of his divine nature (2 Pet. 1: 2–4) so that his mind may be in us (Phil. 2: 5; Matt: 5: 44–48), that by his grace our old man may be crucified with him (Rom. 6: 4–6; Gal. 5: 24) and his life may be manifested in ns (2 Cor. 4: 10, 11) being conformed nnto his death and and risen again to a newness of life thus to know by personal experience the power of his resnrrection (Phil. 3: 10; Eph. 1: 19, 20) to the praise and glory of his Heaveniy Father (Rom. 6: 17).

This is what we call knowing Christ after the Spirit whereby eternal life is received (John 10: 4, 14; 17: 3), and we frankly submit that without this spiritual knowledge, this inward exercise and experience, a knowledge of Christ historically or according to the letter does not suffice unto salvation (1 Cor. 13: 1–3). However, the soul that in truth seeks refuge in Christ (Ps. 145: 18) with stedfastness in prayer (Luke 18: 7; Rom. 12: 12) we believe will assnredly find grace (Matt. 7: 7–11) in God's own time, and be received into the covenant of God (2 Cor. 6: 18) whereby every one thus constituted, becomes the property of Jesus Christ (2 Tim. 2: 19).

The most certain outward proof of this great work of salvation, we hold is to be found in the fruits of righteonsness, such as unfeigned love to God (1 Cor. 8: 3; Luke 7: 47) and to the brethren (1 John 3: 14) yea to all men, active godliness (1 John 3: 18, 19) and an earnest observance of God's commandments (1 John 5: 1–4). The inward verification is found in the experience of peace with God (Rom. 5: 1; Isa. 32: 17), a new spiritual joy (Isa. 29: 19; 61: 10), as also a strong assurance (Rom. 8: 38, 39) and sealing of the Holy Spirit (2 Cor. 1: 21, 22; 5: 5; Rom. 8: 16; Eph. 1: 13; 4: 7, 30; 1 John 4: 13); and all this according to the measure of the gift of Christ.

XXI. Of Good Works, or the Piety of True Believers.

Under good works for which the believers in Christ Jesus are created that they should walk in them (Eph. 2: 10) those works must not be understood which are only outward (Luke 11: 39) and have simply a good appearance like the works of the Pharisees (Matt. 23: 28); nor those that are performed from natural or civil motives (Matt. 5: 44–47; Luke 6: 32) which, though good and becoming in themselves, are not distinctly characteristic of true christianity; and not those which spring out of a servile or legal spirit (John 15: 15; Gal. 4: 7; Rom. 9: 31, 32; 10: 1–4) more out of fear and compulsion (Rom. 8: 15; 1 John 4: 18) than out of love (Gal. 5: 6; 1 Tim. 1: 5); for the disciple of Christ is called unto a better righteousness than is found in all these (Matt. 5: 20).

Therefore we hold those only to be *good* works which are well pleasing to God in Christ (1 Pet. 2: 5; Rom. 12: 1, 2; Heb. 12: 28), being wrought in God (John 3: 21), proceeding out of faith (Heb. 11: 6) and love (1 John 4: 8) and true thankfulness (1 John 4: 19) out of a changed and renewed mind (Eph. 5: 8–10; Rom. 12: 2) a childlike fear (Prov. 14: 27), in short out of a fellowship with Christ (John 15: 5) in and through the power of the Holy Spirit (Gal. 5: 22–24; Eph. 5: 9–11).

In our relation to God this life requires an humble walking with him (Micah 6: 8) and before his face (Gen. 17: 1) in heart-felt love (Matt. 22: 37–40; Eph. 5: 1, 2), gratitude (Col. 1: 12), praise (1 Cor. 6: 20), childlike fear (1 Pet. 1: 17), obedience (Eph. 6: 6) etc.

In relation to our fellowmen, good works consist in a practical and nnwearying exercise of righteousness (Tit. 2: 12; 1 John 3: 18), forbearance (Phil. 4: 5; Tit. 3: 2; Jas. 3: 17), gentleness (1 Pet. 3: 8; 2 Tim. 2: 24; Phil. 2: 3–4), readiness to serve (Gal. 5: 3), benevolence (1 Tim. 6: 17, 18; Heb. 3: 16) etc. in the endeavor to promote the best interests of our neighbors both in soni and body (Lev. 19: 17) and this not only of the brethren (Rom. 12: 10; Heb. 13: 1; 1 John 3: 16) but of all (2 Pet. 1: 7; 1 Thess. 3: 12), yea even of our enemies (Rom. 12: 20).

In reference to one's self there is required a holy watchfulness and warfare (Luke 12: 1–5; 17: 3; 21: 34; Eph 6: 10–18; Heb. 12: 1–4, 12–17; 2 Pet. 3: 17) against all manner of intemperance (Tit. 2: 4–6; 1 Tim. 2: 9–10) and worldly lusts (2 Pet. 1: 4; 1 John 2: 16), against all unclean affections and lusts of the flesh (Rom. 13: 14; 1 Pet. 2: 12), against pride (Rom. 11: 20; Ps. 19: 13) and all its miserable issues (Jas. 4: 1–6; Matt. 15: 19) such as hatred, envy, and anger; or thoughtless, frivolous, and harsh words (Gal. 5: 19–21; Matt. 12: 36; 5: 37; Jas. 5: 11, 12), corrupt speech (Eph. 4: 29) and the like. Thus the deeds of the body of sin (Rom. 8: 13; 7: 23, 24) with all its members upon the earth, must be mortified (Col. 3: 5) and the opposite virtues be put on (Col. 3: 12–14) in order that we may live unto righteonsness (1 Pet. 2: 24), increase in holiness (Heb. 12: 14; Rev. 22: 11) nnto perfection in the fear of God (2 Cor. 7: 1; 1 Thess. 3: 13).

[To be continued.]

White Hands.

Six young ladies of a graduating class were gathered around a window overlooking pleasant grounds, and talking eagerly about the future. Their plans were various, reaching onward with no thought of grief or sorrow. Wealth, admiration, fame, were among the attainable. Music and art would each have its devotee. One would continue her studies at a higher institution; another would become the mistress of a beautiful home.

One had not spoken, and when the question, a second time, was asked impatiently, "Louise, what are your plans?" her answer was eagerly awaited.

"I shall help my mother," said quiet Louise.

"O-o-oh, we all mean to do that, of course," said one; "but what plans have yon? You can't mean just to stay at home in a poky way, and not try to do anything."

"Girls," said Louise, "I do mean to do just that. My business shall be to help my mother in any way it is possible for me to help her." A glance at the puzzled faces around her, and she continued:

"Shall I open my heart to yon a bit, and let you read a sad passage from it? You remember Stella Morton? Yon remember that I once visited her during vacation? Her home was very pleasant, and a large family of brothers and sisters made the days pass merrily. Our pleasures kept us so much out of doors that we saw little of Mrs. Morton—a delicate quiet lady, always ready to bestow sympathy when needed. I noticed that the girls were not so tidy and helpful about the house as I had been taught to be; but as I did not see who supplied all deficiencies, I thought little about it. One day a picnic had been planned, and I heard the girls impatiently commenting upon the illness of the one servant, as it threw upon them some disagreeable household duties. How Mrs. Morton ever accomplished the delicious lunch we ate that day, only such overworked mothers can explain; the little assistance given by Stella and Alice must have been most unsatisfactory.

"We returned by moonlight, so tired that we went to our rooms without seeing anyone, if, indeed, any one was up at that hour. By and by—I don't know how long we had slept—a frightened voice called Stella, who shared my room, and soon we all knew that gentle, tired Mrs. Morton was alarmingly ill. At sunrise she was gone, without hearing the voices so full of love and sorrow. Girls, I can't describe Stella's grief; she placed her own delicate hand beside the thin toil-stained dead one, and said: 'See, Louise, at what cost mine is so fair; and I have been vain of my white hands.' She kissed the cold fingers again and again.

"One day I found Stella at her mother's work table, holding up some nnfinished piece, evidently left in haste. 'Louise,' she said, 'mother asked me to do this, and I really meant to; oh, why didn't I do it at once!'

"You can't understand what an impression all this made upon me, and when, a few days later, I was called home by the illness of my own mother, the feeling was intensified. Mother was very ill, and as hope grew fainter my distress was hardly less than Stella's. One night, when my sister and I were too anxious to sleep, I told her about Stella, and we then pledged ourselves to take from mother every possible care, and to make our home our first object. To make the promise more binding and real, we exchanged rings. Mother's illness made it seem more natural and easy at first, and everything moved on so smoothly, that I really think she regained her health more quickly. All the mending and sewing was done promptly under her direction, and we always silenced her by saying we liked to do it. She seldom knows what is prepared for tea or breakfast; we beg her not to enquire, for we know that she enjoys little surprises. The boys and the dear baby are better and happier for having so much of her time and attention.

"Last summer I visited Stella again. She is the light of the home. Only for the discipline I had passed through could I understand how she is able to accomplish so much. Once, when I expressed something of this to her, her eyes filled with tears, as she asked: 'Do you suppose she can see us—that she knows what I am trying to do? Her hands were not fair and beautiful. Why, girls, I never see a pretty hand now without wondering whether it has a right to be fair and white. So I am going home to help mother; I shall be happy, because I know it is my duty."

As Lonise finished speaking, the retnrning bell sonnded. Not a word was spoken, but the kiss which each bestowed upon the flushed face of the earnest speaker told of the impression her words had made. Those mothers alone can tell whether the influence was lasting.—*Sel.*

The sinner expects death and judgment; the Christian, Christ and glory.

The Bible informs us that the one who "winneth sonls is wise." How true, it takes real Godly wisdom and power to be able to turn the nnsaved from the wicked one and lead them to a knowledge of God's truth, and to live a life that does not give the lie to our testimony.

Playroom and Nursery.

Remember thy Creator in the days of thy youth.

×

The New Testament has twenty-seven books. Can you name them?

×

God gave us two hands but only one tongue. Doing is better than talking.

×

Next time our story will be about a little boy in India. Everybody read it.

×

Flossie M's questions have been mislaid or lost. They will be published next month.

×

Heed how thou livest. Do no act by day
Which from the night shall drive thy peace away.

×

If any one asks you what good the Bible does just answer, "It can make you wise unto salvation."

×

How many of you have tried to answer Rein C. F's and Edna Y's questions in the last MENNONITE? Send in your answers to H. G. Allebach, Boyertown, Pa.

×

We want some of our boys and girls to send us one of the best stories they have ever read, and we will print it in this column so that other children can read it. Send the stories to H. G. Allebach, Boyertown, Pa.

×

"If I were a girl, I would learn as early as possible to do the homely duties which come to the vast majority of women sooner or later. I would learn to make and mend my own clothes, to sweep and dust and iron and cook, and to do all these things so easily and well that the doing could never be drudgery."

×

William Tyndale, one of the earliest translators of the New Testament into English, once said to a minister, "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost." We believe that many ploughboys of to-day know more than that minister about the Scriptures. But many boys and girls don't. They ought to read it more.

×

A young soldier under General Sheridan said to him, just before a battle, "If I am killed, tell my mother that I kept my promise. Not a drop of strong drink have I tasted." The battle was fought and the lad lay among the slain. Said Sheridan, "I carried his message to his mother. She replied, 'General, that is more glory for my boy than if he had taken a city.'"

Sunday School Convention.

Springfield Church, Wednesday, August 21st, 1901.

FORENOON SESSION.

10.00.—Opening Song and Devotional Service.
Conducted by the Retiring Chairman.
10.15.—Address of Welcome. Leidy Kratz.
Response. Joseph Myers.
10.35.—Organization.
Business.
Appointment of Committees.
Treasurer's Report.
Other Business.
11.00.—Open Conference. Subject: "What are we here for? Howard Moyer, Leader.
11.30.—Quiet Season of Prayer.
11.45.—Close.

AFTERNOON SESSION.

1.30.—Song and Devotional Service.
1.45.—Topic: The Sunday School—Its Strength and its Weakness. Miss Addie Mullen.
2.30.—Topic: The Place of Memory Work in Primary Teaching. Miss Lizzie Hauck.
3.00.—Topic: Personal Contact in Sunday School Work. Miss Elsie Bechtel.
3.45.—Question Box.
4.00.—Close.

EVENING SESSION.

7.15.—Praise and Prayer Service.
7.40.—Opening Devotional Service.
Rev. S. M. Musselman.
7.45.—Topic: Supplement Lessons. Samuel Gross.
8.15.—Address. Rev. O. S. Kriebel.
9.00.—Review of Convention. J. Monroe Shelly.
Business.
Closing Exercises.

Marriages.

OTT—BOWMAN.—On July 9, 1901, at the home of the bride in Bowmansville, Lancaster county, Pa., by W. S. Gottshall, Rev. Solomon Ott, and Susanna Bowman, both of Bowmansville.

Deaths.

LEISY.—On June 20, 1901, near Wisner, Nebraska, Rudolph Leisy, aged 58 years and 11 months, after suffering 10 months from nervous dropsy, especially in the last 18 days. He was born July 20, 1842, in Friedelsheim, Rheinpfalz, moved with his parents in 1855 to America, and was married in 1872 to Elizabeth Hexheimer. He leaves a widow, 11 children, and 3 grandchildren to mourn his death. The funeral took place on June 22d, when services were conducted by Rev. Ayers of Wisner, Nebraska, using 2 Cor. 5: 1, as a text, and also by Chr. Schowalter from Donnellson, Iowa, text John 11: 11.

SPRUNGER.—On June 24, 1901, in Berne, Indiana, Katherine Sprunger, *nee* Moser, aged 57 years, 11 months and 20 days. Her husband, ten children and a host of relatives and friends mourn her departure. Two children preceded her in death. Funeral services held by S. F. Sprunger; text Isa. 16: 11.

TAYLOR.—On July 1, 1901, in Quakertown, Pa., Katie, daughter of William and Mary Taylor, aged 14 years and 16 days. Funeral services were held and interment made at the West Swamp church on July 4th. A. B. Shelly preached from 1 Cor. 13: 13.

BROWN.—On July 2, 1901, in Richland, Bucks county, Pa., Richard Brown (colored), aged about 66 years. Funeral services were held by A. B. Shelly, and interment made at the Flatland church on July 5th. Funeral text, Rev. 21: 7.

GEISSINGER.—On July 8, 1901, near Brick Tavern, Bucks county, Pa., John Geisinger, aged 81 years, 1 month, and 4 days. Funeral services were held by A. B. Shelly, who spoke from Job 16: 22, and interment made at the East Swamp church on July 13th.

DICKERT.—On July 20, 1901, at Coopersburg, of old age, Catharine, widow of Jacob Dickert, aged 85 years, 1 month and 27 days. On July 27th she was laid to rest at the East Swamp Mennonite church. Funeral sermon was preached by J. S. Moyer on Ps. 119: 92.

Contributions.

For Heathen Missions.

General Fund.—From Emmaus cong., Kan., collection at meeting of Mission Board, $182.40; Cong. at Newton, Kan., $96.97; Bergthal cong., Okla., $38.00; Cong. at Christian, Kan., $15.00; Henry G. Epp, Henderson, Neb., $5 00; Alexanderwohl cong., Kan., $88.00; First Menn. Cong., Philadelphia, Pa., $23.00; Salem cong., Dalton, Ohio, $7.25; Salem S. S., South Dakota, $5.00; Hoffnungsfeld-Eden cong., Kan., $23.75; Rosefield S. S., Marion, S. Dak., $2.30; D. Langenwalter's S. S. class, Halstead, Kan., $2.40; Bergthal cong., Man., $31.70; First Johannesthal S. S., Kan., $12.50; Pacific District Conf. collection, $14.75; Heinrich Quiring's cong., Mountain Lake, Minn., $46.75; Cong. at Sterling, Ohio, $5.00; Jacob Grebel, Moundridge, Kan., $5.00; H. J. Krehbiel, Trenton, Ohio, $5.00; F. Gerber, Collinsville, Ohio, Ohio, $5.00; Bethel cong., Newton, Kan., $20.35; Bruderthal S. S., Kans., $60.06; Zion cong., Elbing, Kan., $22.00.

India Mission Fund.—From Springfield cong., Okla. $26.68. Church Dedication collection at Hauston, Kan., $17.94; Collection at Children's Festival, Medford, Okla., $10.00; Cong. at Marion Junction, South Dakota, $16.00.

Mission Church at Hammon, Okla.—From congregation of South Germany through Gysbert van der Smissen, $29.28.

India Orphan Fund.—From Barbara Gerber and daughter, Bethel cong., Mo., $35.00; Carolina Aeschbacher, Mo., $5.00; Elizabeth Lehman, Mo., $20.00; Wm. H. Lehman, Mo., $10.00; Solomon Lehman, $3.00; Joel Lehman, $3.00; Edwin Lehman, $5.00; Walter Lehman, $1.00; Louise Wenger, $5.00; J. B. Welty, $20.00; a member of cong. at Newton, Kan., $25.00.

India Sufferers.—From Alexanderwohl cong. Kan., and sent to J. F. Kroeker, India, $77.00.

Gratefully acknowledged,

Brainerd, Kan. GUSTAV HARDER, Treas.

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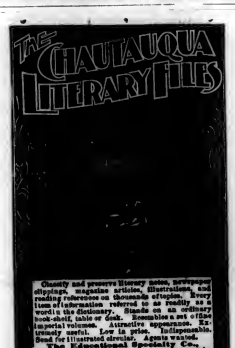
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVI. No. 12. Quakertown, Pa., September, 1901. Whole No. 192.

Items of News and Comment.

Our Brother Minister, Solomon Ott, of Bowmansville, Pa., has recently entered his third matrimonial alliance, this time with Susanna Bowman of the same place.

Change of address.—Missionary R. Potter announces that hereafter all things to be sent by freight to the mission at Cantonment should be addressed to OKEENE, OKLA., via ENID, ROCK ISLAND, R. R.

Rev. Dr. G. K. Mechler, a Schwenkfelder minister from Worcester, Pa., filled the pulpit of the First Philadelphia church on July 28, Bro. Grubb visiting the churches in charge of Bro. A. S. Shelly.

Our editor-in-chief had the rare pleasure of spending about ten days at Northfield and drinking in the delights of the Bible Conference at East Northfield during his stay. Read his inspiring article on another page.

A Sunday school convention held at Edenburg, Man., on Aug. 5., was well attended. The participation and general interest in the exercises gave evidence of the fact that the Sunday school work is gaining ground among the brethren there.

The annual meeting of the Middle District Conference will this year be held at Donnellson, Ia. on Oct. 21st and 22d. Subjects and questions desired to be put on the program should be sent at once to Rev. N. C. Hirschy of the program committee.

At the Mennonite mission station at Dhamtari, India, there are according to their latest report 500 orphans, 135 lepers, 25 other patients, and 75 laborers. These together with the mission workers employed constitute a family of almost 800 people.

Our brother, Missionary P. A. Penner, announces the arrival of a new missionary in the field—a native missionary. We know not whether the Mission Board is aware of it. Her name is Maria Hilda and she is the daughter of brother and sister Penner.

Bro. A. W. Latshaw, known to many of our readers through his participation in Sunday school and Young People's conventions, has been appointed Supervisor of Drawing in the schools of Spring City, Pa. He also has charge of Manual Training in a number of other towns.

The Mennonite educational institution at the Weierhof, Germany, known under the name "Realanstalt," had last year 170 students. Eighteen teachers are employed of whom fifteen devote their entire time to the work. The next school year begins with the 18th of September.

The church services of our city churches have been very slimly attended during the heated period but we are looking for cooling weather, when the people scattered through the length and breadth of the land will return to their homes and to their accustomed places in the Master's service.

[illegible] and the [illegible] of Goshen College [illegible] a flying visit to some of the Eastern brethren and churches in connection with a visit to the Exposition at Buffalo. It was a source of disappointment to them and to their former teacher that he was away from home at the time. On the return journey they made several stops in Ohio and Indiana.

The various pastors at Berne, Ind., have formed a sort of ministers' association, coming together regularly to talk over their mutual interests in the Master's work. One of the results is that united measures are adopted for the advancement of the cause of right and the moral and religious improvement of the town. A commendable example for ministers everywhere.

The new organ for Bethel College is described as follows: It contains 16 full registers of 61 pipes each, one register with 49 pipes, two with 46 pipes each, two with 15, and two pedal registers with 30 pipes each, a total of 23 registers and 1207 pipes, of which 304 are of wood and 903 of metal. The organ has in all 38 stops. It is to be finished and put into place by November 1st.

During the hot summer months all the different congregations at Halstead, Kan. unite their services on Sunday evenings in an open air meeting in the grove near the Mennonite church. It is not hard to see a number of points of advantage to be gained by such a move. It is another evidence of the fact that the true followers of Christ are coming closer together in interdenominational fellowship.

Rev. W. R. Laird's deeply spiritual manner of conducting Devotional Studies at the recent Sunday-School Convention at Ringing Rocks, Pottstown, Pa., was very impressive. His expositions of the Word were searching as well as original. Under the general subject of Seeking to Be Right with God, he grouped the subdivisions of Returning (Luke 15), Yielding (Rom. 12), Abiding (John 15) and Expecting (Mark 11: 20-26).

From a local paper we copy the following lines out of a report of a Sunday school convention held in Bremer county, Iowa: "M. G. Oberholtzer's address, 'How to promote a revival in the Sunday school,' was a great inspiration to us all. Our vision of the Christian life and our conception of the Sunday school work is broader and made more clear and definite. He said that to promote a revival we should give our time, our work, and our prayers, and should faithfully study the lessons. Parents should attend the Sunday school and thus encourage the children. A true revival comes from above. We must ask God for it and then we can do any amount of good."

An Error Corrected.

The error committed by the associate editor in introducing Bro. A. M. Overholt's interesting account of his visit to Pennsylvania which appeared in the July number is actually of the nature of a compliment to his graphic pen. We naturally supposed Bro. O. must have been born in Bucks county, Pennsylvania, in order to be able to write so feelingly about certain localities in it. So without further questioning, we accepted our strong impression as needing no verification. But the Brother has written since then protesting that he was born in Ohio, and we cheerfully, if tardily, acknowledge our haste.

Correspondence.

EDENBURG, MAN.—On Sunday, August 4, a well-attended Sunday-school convention was held here. First, a sermon was preached by Bro. H. H. Ewert. Text, John 21: 15. Then the following subjects were discussed: What is the object of Sunday-school conventions? How can the Sunday-school be made attractive? What can and what should parents do for the Sunday-school? What is the duty of the Church towards the Sunday-school? Of what blessing is the Sunday-school? Between the discussion of each of these topics, songs were sung by the choir. Bro. Jacob Hoeppner made some closing remarks and led in prayer, and with the song, "God be with you till we meet again," and the benediction, the convention adjourned, and undoubtedly all went home with a feeling of having had a blessed afternoon in Edenburg. BENJ. EWERT.

August 5, 1901.

BEATRICE, NEB.—The church and congregation here was greatly favored by a visit from Bro. C. H. A. van der Smissen last month, who spend almost a week in our midst. Sister Lizzie van der Smissen, his good wife, had been visiting her sister, Katie von Steen, for almost a month, when, one fine evening, he took everybody by surprise, in putting in his appearance, with the view of accompanying his wife and children on the home journey, about to be entered upon shortly. Bro. Samuel D. Ruth had been spending his summer vacation in Buffalo at the Exposition, in company with his brother, John E. Ruth, the engineer, of Granite City, and on his homestretch to Beatrice, brought his dear sister along from Summerfield. Three of their little ones took part in enhancing the pleasure of these visits, viz, Roland, Frieda, and Hilda.

Bro. van der Smissen preached Sunday, July 21, in the morning at the large church in the country, speaking on the "Cross of Christ," John 12: 20-33, and in the evening in town, at the rented church, on "Regeneration," 2 Cor. 5: 17-21. Although the weather was extremely hot, the speaker was greeted by a large and attentive audience in both cases.

On Tuesday, July 25, the Ladies' Foreign Mission Society met at John Zimmerman's, which [illegible] very well attended indeed. Bro. van der Smissen gave them a rare treat, in his usual lively and captivating manner, on the ups and downs of his first missionary experience among the Cheyenne and Arapahoe Indians, in company with Brother and Sister Petter, a good many years ago, taking as the basis of his remarks the 40th chapter of the Prophet Isaiah. After every one of the sisters had their handiwork allotted to them, the sewing machine had to keep silent, and all was attention for almost an hour. Verily, the early path of the missionary is not strewn with roses.

On the occasion of a steamboat ride on the Blue river up to Bro. Herman Wiebe's grove, in company of a few favored ones, young and old, in the cool evening twilight, under the blue canopy of spotless heaven, lit up by the twinkling stars and the silvery rays of the first quarter of a new moon, Bro. van der Smissen again entertained his hearers with his adventures in Alpine climbing in Switzerland, during the bygone days of his theological studies at Basel, Halle and Tuebingen. We wish to extend the hand of fellowship to the church at Summerfield, Ill., in thanking them for the presence of Bro. van der Smissen in our midst. I am sure, the preacher needs

Continued on Page 92.

CLOSING SCENES.

The Pastor continued to write letters to his dying day—letters to all sorts of people with whom he got acquainted. Many a doubting soul was thus reassured, many an anxious seeker satisfied, many a dark riddle solved. Sister Peaceful was no bad prophet when she sarcastically referred to the Pastor's parish as comprising all Philadelphia, for though it was not the entire city, it was a goodly number of both city and country districts that were stirred to a little more life by his letters. He preached many a private sermon with his pen which accomplished more immediate and lasting good than his weakening voice on the pulpit.

But one day he wrote his last letter to Miss Rosa. The reason for this sudden change is not far to seek. Sister Peaceful was smitten with a paralytic stroke which left her helpless, and a second stroke proved fatal. Soon after her burial on the Crest the bereaved Pastor-saint wrote to Rosa, requesting her to be his housekeeper and co-worker during the remaining years of his waning life. This she was forward to do, and soon they had the satisfaction and keen pleasure of reading and discussing face to face the wonderful law of God. Their daily conferences were, after a while, shared in by others, and it was not long before the Parsonage became the scene of a Bible school. Innumerable blessings from above were their portion and experience as they communed with God and one another, worshipping Him in the beauty of holiness and in a spirit suggesting the whole-souled simplicity of Pentecostal times. Miss Rosa had social gifts, and what she knew and realized and felt had to be made known to others. She was never happy unless she was interesting some one else in her favorite spiritual theme s. To her enthusiasm and social instincts the origin and success of the Bible school were mainly due.

Streams of refo shing coursed out of that humble home until after the lapse of some years ministers from neighboring and remote hamlets and towns gathered there for spiritual recuperation, new strength and fresh inspiration. Every midsummer witnessed hundreds of pilgrims resorting thither to enjoy the feast of fat things which the Pastor and his able corps of assistants had to minister.

Here we will take leave of the good old man and his work. From his voluminous correspondence, we chose for publication that which would be of most direct value to the reader and was most typical and representative of the nature and direction of his efforts. May the grand tribute paid by the Corinthians to Paul's correspondence be laid at the feet of our saint of Cemetery Crest—"his letters are weighty and powerful."

THE END.

Rules for To-day, as Well.

These Rules of Conduct were published about 1764, in Saur's Geistliche Magazin. Translation by Hon. S. W. Pennypacker.

RULES FOR THE BEHAVIOR OF A CHILD AT SCHOOL.

During prayers think that you are speaking with God, and when the word of God is being read, think that God is speaking with you. Be also devout and reverential.

When you pray aloud, speak slowly and deliberately; and when you sing, do not try to drown the voices of others, or to have the first word.

Be at all times obedient to your teacher, and do not let him remind you many times of the same thing.

Should you be punished for bad, behavior, do not, either by word or gestures, show youself impatient or obstinate, but receive it for your improvement.

Abstain in school from useless talking, by which you make the work of the schoolmaster harder, vex your fellow pupils, and prevent yourself and others from paying attention.

Listen to all that is said to you, sit very straight and look at your teacher.

When you recite your lesson, turn up your book without noise, read loudly, carefully and slowly, so that every word and syllable may be understood.

Give more attention to yourself than to others, unless you are placed as a monitor over them.

If you are not questioned, be still; and do not help others when they say their lessons, but let them speak and answer for themselves.

To your fellow-scholars show yourself kind and peaceable, do not quarrel with them, do not kick them, do not soil their clothes with your shoes or with ink, give them no nick-names, and behave yourself in every respect toward them as you would that they should behave toward you.

Abstain from all couse, indecent habits or gestures in school, such as to stretch with the hands or the whole body from laziness, to eat fruit or other things in school; or lay your hand or arm upon your neighbor's shoulder, or under your head, or to lean your head forwards upon the table, to put your feet on the bench, or let them dangle or scrape; or to cross your legs over one another, or stretch them apart, or to spread them too wide in sitting or standing; to scratch your head; to play or pick with the fingers; to twist and turn the head forwards, backwards and sideways; to sit and sleep; to creep under the table or bench; to turn your back to your teacher, to change your clothes in school, and to show yourself restless in school.

Keep your books, inside and outside, very clean and neat, do not write or paint in them, do not tear them, and lose none of them.

When you write, do not soil you hands and face with ink, do not scatter it over the table or bench, or over your clothes or those of others.

HOW A CHILD SHOULD BEHAVE ON THE STREET.

Do not run wildly upon the street, do not shout, but go quietly and decently.

Show yourself modest, and do not openly, before other people, what ought to be done in a private place.

To eat upon the street is unbecoming.

Do not stare aloft with your eyes, do not run against people, do not tread purposely where the mud is the thickest, or in the puddles.

When you see a horse and wagon coming, step to one side, and take care that you do not get hurt, and never hang behind upon a wagon.

Do not take hold of other children so as to occupy the street, or lay your arm upon the shoulders of others.

If any known or respectable person meets you, make way for him, bow courteously, do not wait until he is already near or opposite to you, but show to him this respect while you are still some steps from him.—*La Ecclesiaste.*

Secret Societies.

I hope I may be pardoned by the indulgent readers of THE MENNONITE for again affixing my name to an article with the above title. This time I wish rather to give the readers the views of others than my own. Dr. Talmage's sermons are weekly published in many papers throughout the land and no doubt read by thousands, perhaps by very many of the readers of THE MENNONITE. Recently a sermon by him on the above subject went the rounds of the press, and was, too, read by these many readers. The *New York Weekly Witness*, a paper ever much prized as a religious family newspaper by the writer, is one of the papers publishing Talmage's sermons, generally without comment. When I saw the sermon in print in other papers, I naturally asked, How can the *Witness* print this sermon without comment and be a true witness for truth and light. So when the mails brought the *Witness* containing the sermon in question, I was gratified and strengthened in my faith in its religious attitude on other questions, when with the sermon appeared the following editorial. I give this with due credit to the *Witness* for the benefit of THE MENNONITE readers, especially such who may have read and been impressed with the sermon referred to.

Souderton, Pa. ALLEN M. FRETZ.

Comment of *New York Weekly Witness* on Talmage's sermon on Secret Societies:—

DR. TALMAGE'S DEFENSE OF SECRET SOCIETIES.

We cannot allow Dr. Talmage's sermon this week to go out without accompanying it with a word of very earnest warning against the erroneous teaching which it contains. Dr. Talmage does not often "slop over." If he did, his sermons would not be published in the *Witness*, but as a rule he manages to keep himself within bounds, and he certainly says many good things and says them very well.

His sermon this week is not a wise one. In its essence it is primarily an attack on those who oppose secret societies as such, and that, to begin with, is a very poor business for a preacher of the Gospel of Christ; he should have better work on hand.

Taken in detail, much of the sermon is very good, and possibly it may be the means of calling the attention of members of some secret societies to the points at which they are being led away from the path of duty. That is evidently the purpose of the preacher, and it is a very good purpose; but his *special pleading* on behalf of the principle of secrecy is unworthy of a Christian pulpit. It is just the sort of thing that one would expect from a lawyer, hired to advocate the claims of secret societies.

To speak as if those who oppose secret societies were persons who could not be trusted with a secret is a gross slander upon many true men and women. And to ignore the difference between a secret that should be kept secret because it would not be wise or right to tell it and a secret that a man swears to keep before he knows what it is shows a great lack of careful thinking on the part of the preacher. He says, "secrecy of plot and execution are wrong only when the object and ends are nefarious," but how is the man who swears to keep the secrets of a society to know the true character of its secrets until after he has taken the oath?

And in any case that statement is far too sweeping. Secrecy and privacy are two different things. A large measure of privacy is necessary to self-respecting manhood or womanhood. Secrecy is wrong in itself unless it is necessary. A secretive disposition is a detestable one, which necessarily breed suspicion and makes true friendship impossible. And the same is true in a large measure when the disposition to secretiveness is cultivated unnecessarily by organized societies.

Again Dr. Talmage says that the rightuess or wrongness of membership in a secret society "depends entirely on the nature of the object for which they meet." That statement is only true on the surface. All secret societies, we presume, except those which are maintained among criminals, are organized for good purposes. They all have some good objects in view, and these they keep in the foreground as a justification of their organization, both to others and to their own consciences. Yet some of those societies have certainly been productive of much evil. And almost all of them do harm in this at least—that they tend to weaken the churches by inducing church members to give time and strength and work to the lodge which should be devoted to the church.

For our part, we cannot see how any disciple of Christ can conscientiously assume the bonds of an oathbound brotherhood from which Christ is rigidly excluded, as He certainly is from some of the secret societies. We cannot understand how any man can expect the favor of Christ to rest upon a society which deliberately shuts Him out. If Christ and His servant are one the servant may not go where Christ is not admitted.

Give us Proof Texts.

E. P. Marvin, in a recent number of *The Faithful Witness*, proposes a fair test whereby those who hold that the millennium will dawn before Christ comes may prove their position. He asks them to establish their doctrine by a New Testament Bible Reading which shall furnish proof texts for the following doctrines:

1. The Lord will not return personally and visibly for at least a thousand years.

2. We are not to watch for this event, as imminent to our knowledge.

3. The world will be converted before he comes.

The Editor of the *Witness* is to give space for such a reading, and if no one can give it, then no one has any authority to preach such a doctrine.

God's Future Plans for the Jews.

H. G. ALLEBACH.

"God hath not cast away his people whom he foreknew." So spake Paul, once a zealous Jew of the tribe of Benjamin, whose love for all the world did not interfere with the tender patriotic sentiment he always cherished toward his own kin. And this in spite of the fact that his own countrymen grossly mistreated him and rejected his message. So that the Apostle was constrained to say, "But Israel which followed after the law of righteousness hath not attained to the law of righteousness." "For I bear them record that they have a zeal of God, but not according to knowledge." And he quotes Isaiah as applicable to them: "All day long I have stretched forth my hands unto a disobedient and gainsaying people." Paul knew why they rejected the gospel. "Because they sought it not by faith but as it were by the works of the law." The preaching of the cross was a stumbling-block to them. It was an offense to believe in a King scandalized by being crucified. Again and again, Paul had to turn from their savage resentment of his gospel away to the Gentiles among whom he often gained a heartier reception. Here and there, indeed, there were conversations. But Christ had come to be King of a nation, not of a remnant, much less of scattered individuals. And His nation, the Jews, had rejected Him. Paul does not console himself with the fact that some of them believed. He was concerned about the whole people. And the Spirit of God revealed to him that God had not cast away the Jews as a nation. Not only was a small part of Israel to be saved, but "all Israel" In Paul's time there was "a remnant according to the election of grace." But this did not suffice. Out of Sion was to come the Deliverer who would turn away ungodliness from Jacob." This Deliverer would appear after "the fulness of the Gentiles was come in," and in the meantime, "blindness," in other words, unbelief, was to happen to Israel.

This is, in short, the predictive history of the Jews as Paul by inspiration gives it to us. The central event in that history is the future earthly pre-eminence and earthly glory of the Jews. At the second coming of the King of the Jews the real golden age of the Jewish nation is to begin, and this not in heaven, but on earth. This is a matter about which many people are skeptical. Many greet the expression of such a view with open ridicule and ill-disguised contempt. But according to sound principles of interpretation, we are bound to arrive at such a conclusion. There are many minor as well as major considerations that impel us to it. Let us review a few of them.

1. We all believe in a coming millennium. It is foretold in the 20th of Revelation. The Old Testament is also full of the subject. Isaiah, Daniel, Zechariah, the Psalms, wax eloquent over it. Christ is to set up His kingdom in this world. Then "every knee shall bow and every tongue confess" Him. Righteousness shall cover the earth. The lion shall lie down with the lamb. Every one will admit that such a reign of peace and happiness the world has as yet not witnessed. Wickedness, wars and rumors of wars continue to flourish as the centuries succeed one another. We believe that Christ did not set up His kingdom during His first sojourn on earth. As a recent writer says, "He set up nothing." He came as King, but His people would "not have this man to reign over" them. They crucified their King. Since then He has not re-introduced Himself or His reign. His Church was formed on Pentecost but the Church is not the Kingdom. It is a select number "called out" to be the special consort of Christ, to be with Him forever and to reign with Him over His Kingdom. This much will now be clear.

2. When the King comes, where will His feet touch the earth? We know He will come in like manner as He left—and He will land at the same place where He disappeared. "His feet shall stand in that day upon the Mount of Olives which is before Jerusalem." Zech. 14: 4. Do you say this is not to be literally fulfilled? Why not? The Scriptures prophesied that Christ was to be born in Bethlehem, and was He not literally born there? Indeed, are we justified in believing historical Scripture in any other than its literal sense? If it be contended that Zechariah's prophecy was fulfilled when Christ stood on the Mount of Olives during his earthly life, our answer is that He did not fight against the nations as chap. 12: 3 says He will.

This point being settled, we naturally inquire how the Jews are connected with His coming. Paul makes this clear when he connects the coming of the Deliverer (Rom. 11: 26) with the universal salvation of the Jewish race. The restoration of Israel is Paul's theme in the 11th of Romans. That this restoration is earthly the words "people" and "all Israel" indicate. Earthly glory is what the Old Testament constantly prophesies of them, and these prophecies must needs be fulfilled. This earthly glory will begin at the coming of the Deliverer out of Sion.

It is on the strength of these and many other facts and assertions that we believe that God has still a glorious future in store for His chosen people, the Jews, and that the old promise of the law going out of Sion unto all the nations will yet be literally fulfilled.

A New Book on the Holy Spirit.

The Holy Spirit's person and work have become subjects of perennial interest and earnest inquiry among Christian people. During the past few years, such works as Kuyper's The Work of the Holy Spirit, Morgan's The Spirit of God, Scofield's Plain Papers on the Holy Spirit, and others have taken their places as learned and masterly contributions to the accumulating literature on this subject. James Elder Cumming, D. D. offers an appreciative public his second essay in this line, entitled, "After the Spirit," his first work, "Through the Eternal Spirit," being the book that secured him fame. "After the Spirit," though confessedly a collection of papers written to supplement the former work, seems looser in construction and apparent unity, but it remains none the less a scholarly and reverent book. We are not able to agree with all the positions taken therein, nevertheless we admire its acute observations, logical reasoning and calm appeal to the letter of the Greek text. We have always loved exactness, especially in Bible study, and we have it here. The writer feels like honoring "the words the Holy Ghost teacheth," and his close attention to the very words of revelation is evidenced by three appendices at the end of the work devoted to the study of certain Greek New Testament terms. He dwells upon some phases of the Spirit's work which we have not seen in any other writer, as for instance, in the chapter entitled, "The Relation of the Holy Spirit to Conscience in the Spiritual Man." Of the fifteen chapters, the strongest seems to be these two: "The Spirit in Regeneration" and "The Temptations of the Spiritual Man." His reasons why so many desire and so few receive the Spirit's fulness agree with those of other writers. The same can be said of his views on the communion of the Holy Spirit and the Christian's life in the Spirit.

Some of his arguments are striking, for example, those overthrowing the baptismal regeneration theory often attached to the phrase, "born of water and the Spirit" in John 3: 5, and those supporting his own view of the symbolical significance of the gift of tongues at Pentecost. He has no use for the "babblement" theory of the gift of tongues.

A careful reading of "After the Spirit" means a wholesome discipline in exact thinking. It would make a fine birthday present for a minister addicted to slovenly habits of thought.

A list of works on the Holy Spirit is given at the close and we note that during the last ten years at least as many books on the subject have appeared as during the preceding fifty years.

The book contains an excellent index. It is sold at Drummond's Tract Depot, Stirling, London: S. W. Partridge and Company.

The Gift of Tongues at Pentecost.

Quoted from James Elder Cumming's "After the Spirit."

When the Holy Spirit gets full hold of a Christian soul, what will He do with it? We may approach the answer to this question by asking, When He came first in His fulness to the earth, and laid hold on the church at Pentecost, what did He do first? The answer is, *He called the attention of the Church to the mission field!* The last word of Christ was, "Ye shall be witnesses unto me . . . . . unto the uttermost parts of the earth." The first words of the Holy Ghost were spoken in the foreign tongues of these "uttermost parts." Wherefore we conclude that the two Persons meet in one. What is so near to the heart of Christ is also near to the heart of the Holy Ghost.

Be it observed that the hearers in Jerusalem on that great day of Pentecost were all of them Jews, who by their very presence in the city, showed that they were acquainted with the language commonly spoken there. The foreign tongues spoken in their hearing were not for the purpose of making them understand. They would have understood equally well, in some sense even better, had God's message been spoken in Aramaic, if not in Hebrew. Hence the use of the various foreign tongues, which in any case were intelligible to few among the multitude, each understanding the language of the country where he usually lived but not that of another, must have had a different end in view. Must it not have been to suggest the use of these tongues among peoples who knew them, but no other language. In other words, was there not a manifest suggestion given by the Holy Spirit that the Gospel was to be preached to the Gentiles?

There was more, however, in it than this. The miracle enabled men to speak in tongues which they had not learned. This seems clear from the record, if it is to be believed. One can hardly conceive that any other interpretation could be put on the narrative in Acts 2, had there been no reason for doing so imported, from considerations arising from other passages. What some of the tongues in question were may be gathered from the statements in verses 9, 10. There are included the Persian tongue, the Greek tongue, the Coptic, and the Latin; not reckoning special "dialects" (verse 8), which may also be intended. The languages were spoken by Galileans (verse 7) who had had no opportunity of learning them in the ordinary way, but who spoke them freely, and quite intelligibly, while under the impulse of strong emotion, and, therefore, not able to pause, struggling for utterance in a strange tongue. It was done by the power of the Holy Ghost—"as the Spirit gave them utterance."

The meaning of all this, for those who spake, and who experienced the miracle wrought in them, was that not only should the Gospel be made known in all languages, but that this should be done at once, and that there would be no difficulty in the way. No need to wait till the language should be learned? *The Holy Spirit would take care of that.* He would give directions where to go and what to speak; and would give power to speak where He sent His servants. And this was his very first utterance; His opening message; the truth, promise, and assurance which He gave at the very beginning of His new "dispensation," or "stewardship," on the earth!

Bright Sayings of a German Pastor.

Many men dogmatize against the Bible without knowing what it is; many speak well of the Bible and alas are just as little acquainted with it.

*

The half truth about the things of God—what else is it but a complete lie?

*

It is better to be wounded in the heel than poisoned at the heart.

*

The angels had their part in the birth of the Redeemer; they have their part in the birth of the redeemed.

*

Oil in the fire—the angry word of passion; oil on the waves—the kindly act of meekness.

*

Faith is never a conquered but always a conquering position.

*

A people's friend is one who gives hollow promises in the one hand and takes just as false a crown of laurel in the other.

*

The old Gospel is out of date. Wonderful things have come to pass in our days. A preacher must not be expected to preach the straight truths of the Word, but must find out what the people *want* and give it to them. Imagine Jesus, or Peter, or Paul trying to find out what would be pleasing and attractive to their hearers.—*Mason.*

The Mennonite.

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QUAKERTOWN, PA., SEPTEMBER 1901.

Editorial.

Let no one fail to read in this issue the ringing editorial of the New York *Weekly Witness* on Talmage's recent sermon on SECRET SOCIETIES. Even the indefatigable Dr. Talmage, a very oracle to thousands who devour his sermons weekly, must bow to the masterly logic of the editorial.

"A revival by reduction"—have you ever heard the like of it before? It sounds contradictory, yet, if we are not mistaken, Gideon conducted a "revival by reduction" when, at God's command, he cut down the numerical force of his army from 32000 to 300. More and more are churches awaking to the fact that a great many of their members are a drag on the growth and usefulness of the body, and they are trying to rid themselves of such weights by the use of different methods, some of them less commendable than others. We hail with unfeigned joy the dawn of a better day in this particular. Let us hear of more "revivals by reduction."

In discussing the question whether a certain person to be sent out as a missionary should have been ordained simply as a minister or as a bishop, a writer in the Herald of Truth makes the following two statements on the general bearing of the question: "It should be remembered that the New Testament gives only two ordinations,—first that of the ministry and second that of the deacon."—"In the Scripture sense a church that has its members, its deacon, and its minister is completed in organization." We submit them to our readers for consideration. Two questions arise: 1. Is this a correct interpretation of the teaching and practice of the Apostles? 2. What is the historical position of the Mennonite church on this point? Our columns are open for brief articles along any of these lines.

Freedom of speech, oral and written, is naturally and justifiably cherished by men everywhere as an inalienable right. But even this right has its limits. It does not hold out to men impunity from cursing or slander. And it is a powerful encouragement to men, without brains, men who speak before they think, affording them the boldness to ventilate their vapid nothings and to challenge attention to them which they never merit. The Philadelphia *Evening Bulletin* offerers several columns daily to anybody with an itch for writing a "letter." It goes without saying that a good many opinions see the light of day in those columns which are not worth the paper they are printed on. Of course, we refer to religious opinions. Lately, the atonement of Jesus Christ for the sins of the world was held up to scorn in its columns and belittled in a way that was most disgusting to Christian readers. We are thankful for one mercy—we are allowed to leave that department severely alone after this. But God alone knows the pernicious seeds that may be sown in this way and the souls that may be led to believe in a lie.

You cannot sing a hymn with very good grace while witnessing a theatrical. Mrs. Carrie Nation tried it with a Philadelphia Opera House audience and signally failed.

Mennonite Home Anniversary.

The anniversary of the Mennonite Home, Frederick, will be held this year on Saturday, September 21st, morning and afternoon. As usual an interesting program is being arranged for the occasion. Prominent among the speakers of the day will be Rev. T. F. Hoffmeier, of Mount Pleasant, Md. Rev. Hoffmeier was the principal of Frederick Institute from 1862 to 1865. Rev. Thomas W. Dickert, of Macungie, will also be present and give an address. On the occasion of the anniversary as usual dinner will be served, for which a small charge will be made. Horses will also be taken care of and fed.

Correspondence.—Continued.

his well-deserved vacation every year, like any other hard-worked mortal. We regret that it was of comparatively short duration.

The continued dry and hot spell during the month of July was too much for our corn crop in Nebraska, which will not make a half crop on the average. We had a very good wheat crop to be thankful for, however. Present wonderfully refreshing and plenteous rains are helping out the pastures and late corn, perhaps, too, the temperature being almost 15 to 20 degrees lower now.

The brethren in town here expect to have a business meeting next Wednesday evening, August 14, to be presided over by Elder Penner, in order to take steps in choosing a location and adopting plans for our new contemplated house of worship in the city, as a branch of the whole. We are praying for guidance and wisdom from on high to lead our steps aright, and hope to dedicate same before Christmas to the service of God.

The oldest son of Bro. Gerhard Wiebe (of same name) expects to get married on August 29th, to Bro. Peter Jansen's daughter Katie, according to announcement made yesterday from the pulpit.

NOBLE, IA.—On August 19th our pastor, Rev. P. E. Stuckey, will leave for a two-weeks' visit with the churches in Nebraska, at Aurora and Lexington. Last June Rev. Oesch, of Nebraska, visited here and at Wayland.

September 7, Marion Township will have a Sunday school rally in which our Sunday-school will take part.

A Church That Holds No Fairs.

In these days of Church fairs, suppers, and what not, as means of raising money for the support of religious work, it is rare to find a Church which does not resort to such devices. It is even more rare to find one that has kept clear of them all through its history. A Church which occupies this unique position is the St. Paul Methodist Episcopal Church of Spring Street, Trenton, N. J. It was organized a little more than ten years ago, and has always been supported by voluntary contributions of members. None of them are wealthy, and many are hardly even in moderate circumstances. They have made it the rule of their lives, however, to give the one-tenth required in Biblical times, and this, with other generous offerings, has been the means of keeping all debts paid, besides paying for the erection of the pretty little church itself, as well as for street and sewer expenses, and part payment on a handsome parsonage property.

The pastor, the Rev. Percy Perin-Chief, is an earnest advocate of these methods which have brought temporal prosperity and spiritual blessing to his people. There is no lack of friendliness among the members. The entertainments given by the Epworth League, for purely social purposes, take the place of other schemes where the making of money is the prime object, and which are so often the means of creating dissension among Church workers.—*Selected.*

Did you ever hear of *The Noble Lesson*? It was a sermon in poetical form, written by a Waldensian hand in the early part of the 13th Century. It is an "enforcement of Gospel truth and Christian virtue in view of coming judgment." It is said to have educated, intellectually and spiritually, a considerable portion of Christendom, and prepared the soil for future seeds" of the Reformers.

The Springfield Convention.

The Springfield convention of 1901 goes down into the history of Sunday school work in the Eastern District as one of the very best. There was much in the convention that was not different from other conventions, but it had several features that need special mention. It was, in the main, free from "painful suspenses." The discussions of the various topics were promptly opened and remarkably well kept up, notwithstanding the fact that the ministerial brethren were less heard from than in most former conventions. They were willing to leave the way open for the lay workers, and these were prompt to take up the line of discussion. The tone of the papers read and the discussions as well as the spirit of the convention indicated a deep-seated desire to magnify Christ and to let the Holy Spirit have His way. The convention may be regarded also as a forerunner of better things to follow in the years to come. To make plain what I mean, I will quote one the resolutions which came from committee, and which will in all probability be put into operation at next year's convention. It reads briefly: "The committee recommends that we have a Bible Conference in connection with the Sunday-school Convention."

The attendance at all of the sessions was good, but this was seemingly due more to the interest taken by the people of the community than to large visiting delegations. A few schools of the district were represented by fair-sized delegations, but a number were, to my knowledge, not represented, while several of the larger schools sent only a few delegates. In view of the fact that this convention was probably more widely advertised than previous conventions this feature seems regrettable; although there were possibly, as we hope, good reasons in every case.

The trend of the discussions regarding "matter and method" was largely along the line of memory work. The speakers did not all agree on details in this work and there were some animated "tilts." In the end it appeared that the real disagreements were slight, and the "iron rasping upon iron," together with the strong remarks upon the subject by the speaker of the evening, brought to light the fact that this is a much-neglected feature of Sunday-school work. At the same time the cautions given out concerning the possibility of sacrificing the idea to mere rote work may well be heeded. The introduction to this discussion was a well-prepared and practical paper by Miss Lizzie Hauck.

"The Sunday School: Its Strength and Its Weakness" was ably treated by Miss Addie Mullen. Miss Mullen's presence and effective delivery added greatly to the value of the paper. Valuable suggestions on personal relations were brought out in the treatment of "Personal Contact in Sunday School Work" in a paper prepared by Miss Elsie Bechtel, while an excellent treatment of the timely topic, "Supplemental Lessons" was given by Samuel Gross.

From Prof. O. S. Kriebel, the speaker of the evening, we expected an intelligent and eloquent treatment of the subject, "The Sunday School of the Twentieth Century," and we were not disappointed. Defects in the work of the past were pointed out, and weaknesses of the present boldly attacked, but a hopeful view of the solution to problems to be arrived at during the present century was given. What we need especially, as pointed out by Prof. Kriebel, are better organization, better preparation for teaching, more memory work, and more of an infusion of the spirit of the Word into the lives of the scholars.

There remains to be told of, the excellent leadership of the chairman, H. S. Gotshall; the spirited handling of the open conference subject by Howard G. Moyer; the warm and earnest words of welcome by Leidy Kratz, and equally warm and earnest response by Joseph Myers; the clearing up of misty points in the question-box exercises; the brief but pointed review by J. Monroe Shelly, and lastly the bountiful provisions made by the members and friends of the local congregations worshipping in the church, for the entertainment of the visitors during the noon and evening recesses.

Next year's convention goes to Quakertown. The committee consists of S. M. Rosenberger, James A. Rosenberger and Rev. A. S. Shelly.

S. M. ROSENBERGER, Sec.

If troubles do not come singly, neither, perhaps, do pleasures.

A Basket of Ripe Fruit from Northfield.

BY A. S. SHELLY.

Good fruit is found only on a good tree. This is eminently true in matters religious. The tree from which the fruit in this basket has been picked is such a one in our esteem and we have therefore no hesitation in offering it as a part of our menu this month. The tree of religious teaching at Northfield is sound to the core. It stands on Bible soil, into every part of which as the inspired words of God it sends the ramification of its roots, and lifts up its fruit of doctrine to the ripening sunlight of the divine Spirit. In other words, to drop this figure, the platform of the Northfield conference stands for the presentation of the simple and plain teachings of the words of Scripture, each word or part being viewed in the light of all scripture, interpreted to the heart of faith and fulfilled in the life of the believer by the author himself, the Holy Spirit. The leaders and teachers of this conference are men but they are men who constantly point away from themselves and their words to the words of God, seeking only to induce people to yield themselves to the will of God so that their spiritual ears being opened towards divine things they may hear what the Spirit says, and by the Spirit's teaching be transformed in their lives.

Having said this much of the tree let me now set before you at random a few samples of the delicious fruit that I was permitted to gather during eleven days of exalted spiritual privilege.

And first of all something out of a plain talk by G. Campbell Morgan on *How to Study* the Bible. (The address will appear shortly in the Sunday School Times.)

In coming to the study of the Bible we must take three things for granted: 1. That the Bible is the word of God; 2. That it is not a revelation of science though in perfect harmony with true science—not legends but true history—His story in history; 3. That I study it for its effect on my life.

Three words will indicate the method of stardy recommended: Read, examine, meditate. Read a book through at one sitting if possible. Analyze grammatically, compare sections, and study the words (in the original if possible). Then sit down and quietly meditate; discover your own duty and obey.

Such faithful studying may not enable you to be known as a great Bible student. Such an ambition would be wrong. And don't be anxious about getting through. Never get through with your Bible.

Here are a few seed thoughts from a sermon by Mr. Chadwick of England, on the subject, Called to be like Christ.

The enemies of God *must* serve Him. Heresy, for example, is the promoter of the knowledge of the truth. And so the rationalistic tendency of theology exalting the incarnation at the expense of the atonement, has given us a better knowledge of the humanity of Jesus.

He took our nature in order that we might take his. All that he was and is, is made possible for all his, even to the throne.

The end of God's dealing with us is not that we shall *feel* happy or that we shall *do* much, but that we shall be like him.

The devil is your best friend as long as you resist him.

The disciple is called to fulfil the unfulfilled mission of Christ—finish his work, complete his suffering.

We become like him by beholding him, by fellowship with him, by the divine indwelling.

Two paragraphs from another sermon of the same series by the same speaker:

Each of these great personalities, the devil and Jesus, is the embodiment of his own doctrine. The one ambition of the devil was to be a god; he grasped at divinity, and fell. Seeking to be God, he became devil. The supreme act of the Son of God was to become a little child. That which Satan coveted, Jesus surrendered; that which the devil grasped at, Christ renounced; that which the devil despised, Christ became. And each makes that which is supreme in himself, the one essential of his kingdom. "Play the god," says the devil; "Become a child," says Jesus Christ; and the ambition of devil made man is always to play the god, and the supreme aspiration of Christ made men is to become a little child. Seeking to be gods, men become devils; seeking to become children, they become divine; and I want to point out to you the devil's way to the throne as contrasted with Christ's promise and His way to it. "Ye shall be as God;" "Ye shall be as your Heavenly Father."

Now, said Jesus Christ, it is the other way about in the kingdom of heaven, and a man is great not according to the number that he can compel to serve him, but according to the number that he serves; and the man who is the servant of ten is the greater man than the man who can compel ten servants to attend to him. That is the standard—not power, not majesty, not authority, but service, ministry, love stamps the true mark of greatness in the kingdom of heaven; and, consequently, you see, the method is reversed. The devil says, "Assert your right;" Jesus Christ says, "Surrender it." The devil says, "Take your stand and exercise your power;" Jesus Christ says, "He that is humble shall be exalted, and it is not as gods but as little children ye enter into the kingdom of heaven." The profoundest word, perhaps, that Jesus ever spoke concerning the kingdom is in connection with the little child, when He said, "Of such is the kingdom of heaven."

Here is a part of one of R. A. Torrey's Bible readings on doctrines. The subject being Justification he set forth the results of justification as to the believer.

By reason of Christ's death no one can lay anything to the charge of the believer in Christ (Romans 8: 33-34). There is absolutely no condemnation to them who are in Christ Jesus. The death of Jesus Christ has settled all condemnation forever. The blood of Christ was the purchase price which God paid for the church and for each believer. He has purchased us unto Himself with the shedding blood of Christ, and we are now His property. (Acts 2: 28; 1st Cor. 6: 20). We belong to God. Neither the devil, nor the world, nor ourselves have any claim upon us—and God will take care of His own property. By the one offering of His own life Jesus Christ has perfected us forever. (Heb. 10: 14.) Every believer is perfect in his standing before God, though he may still be very imperfect in his state. Not only does the blood of Jesus Christ relieve the conscience of a believer from the burden of guilt, but also from the burden of his self-efforts to atone for sin and please God. (Heb. 9: 14.) Sin is entirely settled by the perfect sacrifice, and now the believer, being free from guilt, and also from the burden of his imperfect works, enters into the service of the living God, in the liberty and power of sonship.

Dr. Weston of Crozier Seminary, gave an exposition of the 139th Psalm in the course of which he said:

Ah, this is the temptation of the Church! It is easy to stand against persecution. When you wrestle with flesh and blood there is no difficulty—the blood of the martyrs is the seed of the Church. But it is when the world praises you, when the world says, "Come in and be one of us;" when the world says, "Preach your doctrine, and we will come and hear you;" when the world says, "Give us a ritual in which we can join, and we will join in it;" when the world says, "Be friends with us and we will be friends with you"—there is the temptation. It is the wrestling with the powers of evil in the heavenly places that has swept away the Church.

I heard yesterday—my heart is full of it—of those departed and of those present here upon whose hearts God had laid a great burden, who are looking out over our country, and they had the feeling of the old prophet, "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain daughter of my people." But is not our country prosperous? Isn't the price of real estate advancing? Isn't there promise here of that godliness that people talk about being the promise of the life that now is? They mightily mistake that text, by the way. Godliness is the promise of the life that now is, but what is the promise of godliness? Bank stocks? Carriages? A retinue of servants? What is the promise of godliness that this life has? The peace that passeth understanding, the presence and power of the Holy Spirit, the very joy of heaven, the dwelling in Bethel as the house of God; that is the promise of godliness, and you don't have to wait until you get into another world to have that promise.

Extracts From Missionary Penner's Letter to The Mennonite.

As yet we are at Dhamtari with our active Mennonite brethren. We have nevertheless decided upon a place for a mission, where, if the Lord helps us to procure land, we will begin to build immediately after the rainy season, which lasts from June until the beginning of October. To-day we would like to tell our readers about our last trip which we made in the interest of our mission.

On Friday, June 21, Bro. Kroeker and I bade farewell to our dear ones in Dhamtari and started on our trip to the Gya district, which has been recommended to the Mennonites by Rev. F. Hahn, of the Gassner Mission. The trip is a long and tiresome one; we arrived in the city of Gya Sunday night at 12 o'clock. Hotels are unknown conveniences in places of 10,000 to 35,000 inhabitants; instead of these, so-called Dak bungalows are open for travellers upon payment of a small fee. As a rule, these dak bungalows furnish the traveler only two or three chairs, a table, one or two bedsteads without bedding and a small lamp. Everything else that he might need he must carry with him. Since meals are not served, most Europeans travel with cook, a necessary but often most vexing utensil. A cook receives from 8 to 16 rupees per month (about $2.50 to $5.50). We had no cook, but had only a lunch basket. Fortunately, however, the dak bungalow in Gya had a cook, so we had at least a few warm meals.

We found that we could make the trip much cheaper by palanquin. Although both Bro. Kroeker and I did not like the idea of being carried, yet we knew of no better and cheaper conveyance, so we engaged two to start at 3.30 P. M. on Monday. It takes four men to carry the palanquin, two in front and two in the rear, but on account of the great distance, the owner would consent to no less being taken for each palanquin than twelve, twenty-four in all. We paid these twenty-four men for carrying us that distance and back 50 rupees (about $19 or $20) and glad they were to get the job. From this it may be seen how cheap human labor is in certain parts of India. It's a novel way of riding, to which a person must become accustomed before he enjoys it.

As a rule, these men covered three and a half to four miles per hour, according to road and weather. How often have I wished during this trip that I might be master of the Hindi language! What opportunities for telling this audience, our coolies, of the great Burden-bearer. Especially did this wish become strong when our "Kahar log," as the carriers are designated, called out, "Ram! Ram! help us!" when starting from any place. Often in passing trees beneath which idols had been placed, our men would cry out, "Ram, Ram, help!" Poor men, crying in vain! And yet I could not help but think that there might be a lesson in this for us. Isn't it true that many times we engage upon some work without asking the aid of Him who is so willing to help, and who has said, "Without Me ye can do nothing"?

General Grant's Retreat.

Speaking of nightsticks, writes Jacob Riis, in The Outlook, reminds me of seeing General Grant in his to my mind greatest hour, the only time he was ever beaten, and by a policeman. The occasion I refer to was after the General's second term in the Presidency. He was staying at the Fifth Avenue Hotel, when one morning the Masonic Temple was burned. The fire line was drawn half-way down the block toward Fifth avenue, but the police were much hampered by the crowd, and were out of patience, when I, standing by, saw a man in a great ulster, with head buried deep in the collar, a cigar sticking straight out, coming down the street from the hotel. I recognized him at sight as General Grant. The policeman who blocked his way did not. He grabbed him by the collar, swung him about, and, hitting him a resounding whack across the back with his club, yelled out:

"What's the matter with you? Don't you see the fire lines? Chase yourself out of here, and be quick about it!"

The General said never a word. He did not stop to argue the matter. He had run up against a sentinel, and when stopped went the other way. That was all. The man had a right to be there; he had none. I was never to much an admirer of Grant as since that day. It was true greatness. A smaller man would have made a row, stood upon his dignity, and demanded the punishment of the policeman.

Amero, the Famine Boy.

BY ADA LEE, Calcutta, India.

In the land of the brave Rajputs, the warrior race of India, lived a little boy. He was a bright, happy, affectionate child by nature and loved his father and mother, brothers and sisters, as other boys do. His father was a shepherd. And Amero, for that is his name, often watched his father's sheep, in the broad fields about them. To be sure, their home was but a thatched hut made of mud, with door and walls of same. The bed was hard, his food coarse, and he had never seen a school, neither had he ever heard of the true God, for his people worshipped idols. Just outside the door was the god of stone under the tree which was the family shrine where Amero's mother had led him, since a child, with their offerings of flour and grain, and teaching him, he knew not why, to worship the cold dumb image before him. If sickness or sorrow came into the little home, then the god was supposed to be angry and must be appeased by some special gift or sacrifice.

But Amero's mother, though a heathen woman, loved her boy. Dark days came to this home as they did to all the homes of the land. The heavens became brass and refused to give rain. The hot sun, over whose face never came a cloud, baked the parched earth until all the living green became dry stubble. The sheep died, the grain of the past year was exhausted. The devoted father denied himself to feed his children. They sacrificed to the idol under the tree, still help came not. Their stock of food became less and less, until none was left. They gathered roots and every possible eatable thing, each one growing thinner and fainter. Finally, one brother sickened and died, then another; an older sister too fainted to rise slowly sank away. The father soon followed, his strong frame yielding to the power of hunger and the fever of famine soon dried up the last spark of life. There only were left: Amero, his mother and one little sister. One day a herald passed through the village telling the suffering ones, that the king had commanded a *banian* (a grain merchant), in a certain center to deal out to the starving ones, parched peas and grain, but the news had come too late to many. Amero looked out of his wild, hungry eyes upon his mother, who no longer could rise, but what could he do, and the sister, too, so little and weak, the mother answered the inquiring gaze, and said, "My son, you can still walk, leave us and go and get food, if not for us, eat yourself and live. Go, and the gods be merciful to you." He sadly bade them farewell and started on that long journey after food. He was joined by many other starving boys and men and women, desperate with the pangs of hunger. They wandered from place to place, eating the barks of trees, seeds of grass, and leaves, but growing weaker every day, until dropping by the roadside he thought he must surely die, as many were doing all around him. In his despair he was aroused by a kind voice, which said, "Come with me, and a missionary lady will give you food. Come." It was a Bible woman who had been sent out in search of starving ones. Amero raised himself from the ground, hope took possession of his heart, and new strength seemed to come into his weary, wasted limbs as he rose and followed the kind woman. She brought him with others, into a large compound, where soon there was dealt out to them small quantities of bread baked like large buckwheat cakes, how greedily they snatched the food from the giver. In a day or two the missionary lady appeared, and said to Amero, "Do you not want to leave this sad country and go with these other boys to Calcutta, where some missionaries will give you a home, plenty of food and clothes, and send you to school?" He thought of freedom from want and suffering, and then of the bare little hut, where lay his mother and sister so far away, and he so weak. The lady continued, "If you remain here you will die. There is no water nor food and no hope of rain for many a day. Come along." He consented and left his country but his heart was still with his suffering mother and sister whom he was so unable to help.

After three weary days of travel, sick and faint, he reached his new home. He was in the midst of wholesome food, plenty of pure water. The refreshing bath revived him and clean, new clothes took the place of the filthy rags. He also heard of a God, a loving Father who cared for all; but who was angry with the wicked every day. His heart still ached as he sat and thought of the dear ones starving in the homeland. Soon he became strong and well and very happy in his new home. Five months later there came a new lot of starving children and women from this famine stricken country.

Amero walked from group to group asking them from what village they had come, longing for a word from his own home, when suddenly his eye fell upon a dirty bundle of rags in the midst of a group of other women and children. There was a wild cry of joy, as the little, weak creature from out the bundle stretched her piny arms towards him. Could it be? Had God heard? Yes, it was his sister; and soon they were locked in each other's arms and tears of joy were streaming down their faces. After mingling their tears for awhile, too happy to speak, Amero longed to know of his mother but feared the answer. Soon he ventured the question:

"Where is mother?"

"Mother died soon after you had gone," she said, "and I left her in the hut and came away with a band of other children trying to find you. I was taken with small-pox, and lay very ill and weak, but someone carried me to a relief camp and from there, as soon as strong enough, I went in search of you. But I got so tired and hungry, and as I came to the station hoping some one would give me food, I found a lady putting into a car a number of starving children, and promising them food and a nice home. I did not know where they were going, but I said to her, 'I am starving, take me too,' and just as the train was moving away, she snatched me into the car. But how did you come here, brother?"

Amero was heard to say to the other boys that night after prayers, "I know this God, we have heard about, is the true God, for it was He who brought me here and spared my life and let me hear about Him, and then five months afterwards He brought my little sister to me. And I intend to serve this God as long as I live." Amero a few weeks later asked to be baptized, that he wished to be a Christian boy and live for God who so wonderfully saved him.

Pray for this boy and his sister, the many nice boys and girls like him whom God has taken from heathenism and sent to us to train for Jesus and heaven.—*Young People's Paper.*

Sin Glossed Over.

A writer in an exchange says some very true things about the nature of sin and the tendency of modern thinking and modern preaching to make light of it. These are his significant words:

"The doctrine of sin is very much modified by human teaching. Humanity has so far developed that it is not considered totally corrupt, and the sinful nature is a kind of misfortune, and put on the same level with manifold other infirmities. But the Word of God speakes of the "exceeding sinfulness of sin," and describes every human being in the natural state as under its dominion and power, "Dead in trespasses and sins." That Word describes sin as a nature and charges that nature with guilt. With such a view of sin, man used to be pierced through and through with conviction, and weighed down with an awful burden, and very naturally cried out to Almighty God for mercy and pardon. But the easy and sentimental views regarding sin to-day lead to a very superficial conviction, and, consequently, to a very superficial remedy for sin.

"The doctrine of salvation has lost much of Scriptural definiteness, certainty, thoroughness and permanence. The Word declares that God sent His son into the world to save sinners; that those who have the Son have life, and those who have not the Son shall not see life; that whosoever believeth in Him shall receive remission of sins, and that there is salvation in no other. With such a faith, the old-time experiences of salvation were clear-cut, definite and permanent. Assurance was felt; the life transformed; and perseverance was the rule. But the modern light views on the doctrine of sin lead to very partial views on the doctrine of salvation. Superficia conviction means superficial salvation."

"Sometimes we talk better than at other times, but we do not postpone all our talking till we feel ourselves in a brilliant conversational mood. So sometimes we can pray better than at other times; but, none the less, we keep right on praying every day."

From Our Missionaries in India.

The principal pursuit of our missionaries in India, the Brethren Penner and Kroeker, has thus far been the study of the Hindoo language and the search for a field for their future activity. In the pursuit of the latter they have made several longer journeys by railroad, ox-cart and palanquin, to different parts of the country. They first visited the country in the vicinity of Akaltara, to which place Brother Penner made a second visit alone, Brother Kroeker not being able to accompany him at the time. Later on they together visited the Gaya district, which had been recommended to them by Missionary Hahn as a possible field for our mission. Of this last journey the brethren write as follows: "We left Dhamtari on June 21, and arrived at Gaya on Sunday, 11.30 P. M. The journey was a long one and took us from Raipur via Bilaspur, Sini, Asansal to Luckee Sarai, and from thence on a branch road to Gya or Gaya—Gya is better. We made this trip without the aid of an interpreter, partly in order to save the additional expense and partly to test our knowledge of the Hindoo language. Although we got along as by crutches, all went very well and we were able to make ourselves understood. On Monday morning we called on an English officer, to whom we were recommended, and inquired as to the best and cheapest way to visit the surrounding country. We found the gentleman very kind and obliging. He told us we could either go by wagon (ox-cart) or by palanquin. The latter would be the more comfortable and the cheaper in the end, costing but 60 rubles, while going by wagon would cost upwards of 100 rubles. Besides this, by using palanquins we would give employment and bread to 25 men and their families, while going by wagon we would employ only three men and thus provide food for their families only. The places to be visited were Gaya, Sharghati and Chatra. At Gaya, which is a large city, the Baptists have missions established. From Gaya we went to Sharghati, a distance of about 25 miles. Sharghati is a beautiful town upon a palm-covered island in the river. It contains several thousand inhabitants, mostly Mohammedans. From Sharghati we went 28 miles further south to Chatra. While the country between Gaya and Sharghati is comparatively level, it becomes more uneven between Sharghati and Chatra, so that we at times had to ascend steep hills and even mountains. Chatra is built on a mountain, and of all the heathen towns which it was our privilege to visit thus far, this is the most beautiful, comparatively neat and cleanly, with a wide street extending through its entire length. It has luxuriant trees, clear and pure air, and a sandy soil. The inhabitants are very friendly and one of their number, a heathen Bengali, earnestly entreated us to settle with them. The town is surrounded by woods and thickets, which afford shelter to various kinds of wild beasts. Both at Sharghati and at Chatra suitable places for mission stations could easily be obtained.

As far as natural beauty is concerned, this country around Gaya is a real paradise in comparison with the country around Akaltara. We therefore say this: We would prefer to *live* in the Gaya district, but we prefer to *work* in the Akaltara district."

The brethren have, consequently, after much prayer and wrestling with the Lord, decided upon the latter district as the field of their future labor. The principal reason why they have come to this conclusion is, because there are in this district no missionaries for a great distance, in three directions, for over a hundred miles, while in the Gaya district are only comparatively small portions of country which have not been more or less occupied by missionaries. The district which the brethren have selected contains a great number of towns and villages, and upwards of 200,000 inhabitants. These are almost exclusively heathen, with but few Mohammedans among them. It is one of the districts which have been more seriously afflicted during the late famine, and on account of its size and the great number of inhabitants it affords room for extensive missionary efforts.

The object of the brethren is, as soon as they have secured the necessary land for a station, to erect temporary bamboo huts, in which they expect to live until their houses are finished.

Don't look for steeples to find the Church, but for Christians.

Mennonite Articles of Faith.

[Continued.]

XXII. OF PERSEVERENCE IN HOLINESS.

The true believer applies himself with all diligence in this new spiritual life to walk worthily of the Lord (Col. 1: 10, 11; 1 Thess. 2: 12) and to be fruitful in good works, not only because he is called and in duty bound thereto, but because by virtue of his new birth from God (1 John 3: 9) there is within him an inward impulse (Ps. 119: 35), an inbred disposition to the same (2 Cor. 5: 9). He finds in it a holy delight (Rom. 7: 22), a great spiritual, yea divine, peace and comfort (Acts 9: 31), a growth in the knowledge of God (Col. 1: 10, 11) and of Jesus Christ (Eph. 4: 15), in short, the life of the soul. By a contrary course a believer does violence to his own soul (Prov. 8: 36) pursues death (Rom. 6: 16; 8: 6) and brings upon himself great misery (1 Tim. 6: 10).

It is therefore contrary to the renewed nature of the believers and in antagonism with it, to sin (1 John 3: 6-9). Moreover, they are carefully watched over and kept (Ps. 23; Zech. 2: 8; Jude 1) by the faithful Shepherd (John 10: 1-16; Ezek. 34: 11-31) and Bishop of their souls (1 Pet. 2: 25), as also by His heavenly Father who is greater than all (John 10: 29), so that it is impossible for any power, however great, to pluck them out of such faithful hands in which they are kept unto salvation (1 Pet. 1: 5; John 10: 28, 29.)

Wherefore also it seems unnecessary that any one should teach them (1 John 2: 27) if they will but abide in him constantly as they ought (1 John 3: 6) and will let that abide in them which they have heard from the beginning (1 John 2: 24).

But since they have this treasure in earthen vessels (2 Cor. 4: 7) and in their flesh there dwelleth no good thing (Rom. 7: 18) but on the contrary a law that wars against the law of their mind (Rom. 7: 23), since they are, moreover, surrounded by various seductions of the world (1 John 2: 16) and temptations of the devil (Eph. 6: 11; 1 Pet. 5: 8), and since the Lord permits all this that He may prove their faith and their obedience (Deut. 8: 2, 16-18) and keep them in humility through the experience of their weakness (2 Cor. 12: 7); there is required of them, notwithstanding what has been said above, or rather by reason of it (1 Pet. 1: 5-7; Phil. 2: 13) nothing less than resolute watchfulness and earnest care (1 Cor. 6: 13) that they may not fall back (1 Tim. 1: 6; 6: 20, 21; Heb. 3: 12), become slothful (Heb. 6: 12; 3: 13; Rom. 12: 11), lose again that which they have already obtained (2 John 8), fall from their stronghold (2 Pet. 3: 17) and be overcome of sin (2 Pet. 2: 20), as is shown to have been the case with many who at first ran well (Gal. 5: 7) but afterward grew weary (Heb. 12: 3-5) and were but scarcely brought back to the right path (1 Pet. 4: 18) not without agony of soul (2 Sam. 24: 14) and grievous chastisement (Ps. 38: 1-19; 51: 130) —let alone that such escape is not recorded of all.

For this reason the Scriptures are everywhere full of admonition to take heed (Heb. 3: 12-15), to watch (Luke 21: 36; Rev. 16: 15; Matt. 26: 41), to pray always (Eph. 6: 18; Luke 18: 1; Rom. 12: 12) that we may be zealous (Tit. 2: 14), rich (1 Tim. 6: 18), full (Acts 9: 36), yea abounding (1 Cor. 15: 58; 2 Cor. 9: 8; 2 Pet. 1: 8) in good works (Tit. 3: 8); also that we consider one another (Heb. 10: 24-25), exhort one another (1 Thess. 5: 11) and pray with and for one another (Jas. 5: 14-18); and it is indicated that even the most sincere hearts may not consider this to be useless or unnecessary (2 Pet. 1: 12, 13; 3: 1; Phil. 3: 1.

XXIII. OF THE CHURCH OF CHRIST.

All such believing, converted, and from the heart obedient ones (Rom. 6: 17) together constitute as many living stones (1 Pet. 2: 5) a holy temple in the Lord (1 Cor. 3: 16, 17; Eph. 2: 20, 21), the true church (Heb. 12: 23) the people of God (Heb. 4: 9), the church of Jesus Christ (Matt. 16: 18) which he has purchased through His own blood (Acts 20: 28.)

This church, according to our confession, is but one (John 10: 16), its members (1 Cor. 12), however many (Rev. 7: 9), and however varied in their achievements (Rom. 12: 4-6), constituting but one body (Eph. 4: 4-6) of which Jesus Christ is the head (Col. 1: 18; 2: 19). It is known by such names as, People of God (Heb. 4: 9), His Saints (Ps. 50: 4; Rom. 8: 27), the Kingdom of Heaven (Matt. 13: 18, 23; 25: 1), the Kingdom of God (Matt. 12: 28), the Kingdom of His dear Son (Col. 1: 13; Eph. 5: 5), etc.

We call this church holy, not saying by this that its members are freed from the condition of sinfulness as long as they live here below (1 John 1: 8), but because they are sanctified by God the Father (Jude 1) in Christ Jesus (1 Cor. 1: 2) as well as by His sanctifying Himself for them (John 17: 19; Eph. 5: 26; Heb. 2: 11) as also by their actual separation from the world (2 Pet. 1: 4; 2 Cor. 6: 17) and their transition into the Kingdom of the Son of God (Col. 1: 13) to serve the Lord in holiness and righteousness all the days of their life (Luke 1: 74, 75).

That this church is general we confess, because in it the distinction between different nationalities falls away (Rom. 10: 12) and its members are scattered in all parts of the earth (Matt. 24: 31) among all nations, and tribes, and peoples, and tongues (Rev. 5: 9); wherefore it is self-evident that this true church must not be sought among any particular nation or a particular class of professors (Acts 10: 35; 1 Cor. 3: 1-3) or limited to such to the exclusion of others (Luke 17: 21-23; Matt. 24: 26; Mark 13: 21.)

We call the church Christian, because we thereby mean only those that believe in Jesus Christ (John 1: 12) are united with Him (John 15), belong to Him as His sheep, know Him, hear and follow Him (John 10: 12, 27) and are therefore most tenderly loved (John 13: 1), cherished (Eph. 5: 29, 30), led, protected and kept (John 10) by Him, the weak as well as the strong (Isa. 40: 11, 25-31.)

Because of the intimate relation which the members of Christ's spiritual body sustain to each other, it is His expressed will (Mark 10: 42-45; Matt. 23: 11; Mark 9: 35) that these His saints shall cultivate fellowship (John 13: 34, 35; 17: 22, 26) and this not in a restricted way (Matt. 5: 46-48), as for instance only with those, with whom we are especially united, or with those whose association may seem desirable for our own benefit—for this would follow of itself—but with all believers in general (Acts 4: 32; 1 Thess. 3: 12; 5: 15; 2 Thess. 1: 3), even with those who seem to be the weakest (Acts 20: 35; Rom. 14: 1; 1 Thess 5: 14) and most insignificant (1 Cor. 12: 22-24), for such have special need of spiritual help (Gal. 6: 1). Has not God put together and endowed the members of the body in such a manner that they must have care one for another (1 Cor. 12: 17-31; Rom. 12: 3-10), so that those that are strong bear the infirmities of the weak and not have pleasure in themselves (Rom. 15: 1-3). For this reason it is not proper, on the one hand, that any one among them think of others,—I have no need of thee (I Cor. 12: 21-22), nor on the other hand, that any one should possess his gifts for himself alone (Rom. 12: 4-8), but it is the duty of each one to use the same as much as possible for the general good (Mark 4: 21; 1 Pet. 4: 10, 11.)

From this arises the necessity for the assembling of believers in meetings (1 Cor. 11: 18; Acts 2: 1), of which both the Lord Jesus and His Apostles spoke with approval (Matt. 18: 19, 20; Heb. 10: 23-25). Therefore, too, our Lord Himself was a regular attendant at such meetings (Luke 4: 16) and likewise His loving disciples came together even at the risk of their lives (John 20: 19; Acts 12: 12-16) thus to serve God publicly (Acts 13: 1-3; Eph. 4: 11, 12) and to praise Him together as with one accord (Rom. 15: 6; Acts 11: 18); to confess Jesus Christ before the whole world (Matt. 10: 32; Rom. 10; 10; 1 Tim. 6: 12), cultivate fellowship among themselves (Acts 2: 42) in edification (1 Tim. 4: 13; 1 Cor. 14: 26), and continue in the breaking of bread (Acts 20: 7) and in prayer (Matt. 18: 19, 20). Therefore we pray all disciples of Christ Jesus not to withdraw themselves from such meetings out of caprice or self-conceit (Heb 10: 23-25) seeing that even the weakest and least talented can be useful in the Lord's temple if only their lives show a good example (1 Pet. 3: 1-5), if they are active in works of love (Rom. 16: 1-6; Heb. 6: 10) and by earnest intercession strengthen the hands of the servants of the Lord.

And though hypocrites (2 Tim. 3: 5; Jude 12) and the unconverted (Rom. 12: 2) should mingle in great numbers with the flock of Jesus who are his own (John 10: 14, 27), as has at all times been the case, sometimes less and sometimes more, in the outward fold of the church—a condition unavoidable on account of the limitations in our ability to discern the intents of the heart—the true disciples of Jesus (John 8: 31) must not be soon alarmed or draw back discouraged, but must seek to let their lights shine (Matt. 5: 13—16) and become pillars in the house of their God (Rev. 3: 12,) remembering that the Son of God represented the economy and outward union of the church as composed partly of foolish virgins (Matt. 25: 2; Luke 17: 34—36). Nevertheless the firm foundation of God standeth, having this seal, The Lord knoweth them that are his, Let every one that nameth the name of the Lord depart from unrighteousness (2 Tim. 2: 19).

[To be continued.]

John Brown's Last Speech.

The last speech of John Brown, made at the close of his trial for treason, November 1, 1859, in response to the question whether he had anything to say why sentence of death should not be passed upon him, is pathetic in the extreme, as after the lapse of many years, and all the feverish excitement of those times has cooled down, we reread the calm, unimpassioned yet nervous words of the anti slavery martyr. We cannot approve of his fanaticism nor of any of his rash acts; but his brave, heroic spirit and unselfish love are worthy of all emulation, as are hardly less so his respect for the majesty of law and the utter absence of any resentment.

"I have, may it please the Court, a few words to say. In the first place, I deny everything but what I have all along admitted—the design on my part to free the slaves. I intended certainly to have made a clear thing of that matter, as I did last winter, when I went into Missouri, and there took slaves without the snapping of a gun on either side, moved them through the country, and finally left them in Canada. I designed to have done the same thing again, on a larger scale. That was all I intended. I never did intend murder, or treason, or the destruction of property, or to incite slaves to rebellion, or to make insurrection.

"I have another objection: and that is, it is unjust that I should suffer such a penalty. Had I interfered in the manner which I admit, and which I admit has been fairly proved—(for I admire the truthfulness and candor of the greater portion of the witnesses who have testified in this case)—had I so interfered in behalf of the rich, the powerful, the intelligent, the so-called great, or in behalf of any of their friends, either father, mother, brother, sister, wife, or children, or any of that class, and suffered and sacrificed what I have in this interference, it would have been all right, and every man in this Court would have deemed it an act worthy of reward rather than punishment.

"This Court acknowledges, as I suppose, the validity of the Law of God. I see a Book kissed here which I suppose to be the Bible, or, at least, the New Testament. That teaches me that all things 'whatsoever I would that men should do unto me I should do even so to them.' It teaches me further to 'remember them that are in bonds as bound with them.' I endeavored to act up to that instruction. I say, I am yet too young to understand that God is any respecter of persons. I believe that to have interfered as I have done, as I have always freely admitted I have done, in behalf of His despised poor, was not wrong, but right. Now, if it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children, and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel, and unjust enactments—I submit: so let it be done.

"Let me say one word further.

"I feel entirely satisfied with the treatment I have received on my trial. Considering all the circumstances, it has been more generous than I expected. But I feel no consciousness of guilt. I have stated from the first what was my intention and what was not. I never had any design against the life of any person, nor any disposition to commit treason, or excite slaves to rebel, or make any general insurrection. I never encouraged any man to do so, but always discouraged any idea of that kind.

"Let me say, also, a word in regard to the statements made by some of those connected with me. I hear it has been stated by some of them that I have induced them to join them. But the contrary is true. I do not say this to injure them, but as regretting their weakness. There is not one but joined me of his own accord, and the greater part at their own expense. A number of them I never saw, and never had a word of conversation with them, till the day they came to me, and that was for the purpose I have stated.

"Now I have done."

Young People's Union of the Eastern District Conference.

The first meeting of the Executive Board of the Young People's Union of the Eastern District Conference took place on Saturday afternoon, August 10th, in the Quakertown church, and was a pronounced success. The officers of the Union and representatives of the different societies were present, and the session lasted over two hours, during which time many matters of importance were discussed and acted upon. Plans were formulated for organizing new socities in our congregations where none exist at the present time, and with that object in view, the President H. G. Moyer, and Corresponding Secretary Edwin Ehret, will visit the various churches included in the Eastern Conference and endeavor to arouse interest in the movement.

The matter of our next Convention also received some attention and the Corresponding Secretary was authorized to solicit invitations from different societies as to a place of meeting for the same next year. Each society will also be requested to suggest two topics within the next three months, for use in arranging the programme of the Convention. The report of the Corresponding Secretary shows that 18 churches are included in the Eastern District Conference. Eight have Young People's, or C. E. societies, and ten are without any such organizations. The total membership of the societies is 285. There are also five Junior Societies, with a total membership of 153.

The Union is the result of a movement which was instituted during the last Convention of Young People's Societies on May 30th, in the Schwenksville church, when a complete organization of all the Young People's Societies was effected by the adoption of a Constitution. The officers elected for the term of one year are:

H. G. Moyer, President.
Amelia Landis, VicePresident.
Tillie Landis, Recording Secretary.
Harvey S. Gottshall, Treasurer.
Edwin Ehret, Corresponding Secretary.

The Constitution is as follows:

ARTICLE I. NAME.

This organization shall be known as the Young People's Union of the Eastern Mennonite Conference.

ARTICLE II. OBJECT.

1. The object of the Union shall be to advance the interests of Christian Endeavor among the Societies and Churches of the Eastern District Conference, interchange information and experience by means of Conventions and otherwise; and to intensify the spirit of loyality to the individual Church and Pastor.

2. The Union lays no claim to jurisdiction over any Society or individual, believing that there is no discipline or governing power, other than the Church of which each Society is a part.

ARTICLE III. MEMBERSHIP.

Any Young People's Society of the Mennonite denomination, whose Church is within the jurisdiction of the Eastern District Conference, shall be eligible to membership in this organization, by making application to the Corresponding Secretary and upon approval of the Executive Board.

ARTICLE IV. OFFICERS.

1. The Officers of the Union shall be a President, Vice President, Recording Secretary, Corresponding Secretary and Treasurer, whose term of office shall be one year. Their duties shall be such as usually pertain to these offices.

2. The Corresponding Secretary shall in addition to his regular duties, send written notices to each Society, respecting the time and place of meeting of the Annual Convention, at least one month previous to such Convention.

3. The Officers of the Union shall be chosen at the Annual Convention, by the adoption of the report of a Nominating Committee previously appointed by the President.

ARTICLE V. EXECUTIVE BOARD.

1. The Officers of this Union in conjunction with the Presidents of the various Societies, shall constitute the Executive Board.

2. It shall be the duty of this Board to plan, promote and harmonize the work of the Union, to fill all vancancies, and also act as a Board of Finance.

ARTICLE VI. MEETINGS.

1. The Executive Board shall arrange for an annual Convention of this Union to be held in the month of May or June of each year. They shall have full power to decide the place of meeting of such Convention, as well as the preparation of the programme.

2. The Executive Board shall hold its meetings at the call of the President, notices of same having been mailed each member two weeks before the time of meeting.

ARTICLE VII. FINANCE.

1. At each Convention a Finance Committee shall be appointed who shall audit the accounts of the Treasurer and report thereon.

2. The Executive Board shall devise plans for raising funds for the expenses of the Union.

ARTICLE VIII. AMENDMENTS.

This constitution may be amended by a two thirds vote at any meeting of this Union, provided notice of such amendment was inserted in call for that meeting, or was given at a previous meeting.

I'd sooner walk with God by faith
Than walk alone by sight

The Year Book for 1902.

The Mennonite Year Book and Almanac for 1902 is in course of preparation and will soon be ready to ship. We desire to have agents in every Mennonite community. A good discount to those ordering in quantities. A splendid opportunity for live agents to earn a nice sum. The Year Book, as all previous issues have been, will again be an important handbook for families and individuals, as also to those interested in Sunday-school and Christian Endeavor and Young People's Societies. Send your orders and all inquiries to

N. B. GRUBB,
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Sept. 1, 1901.

Marriages.

BENNER—HEACOCK.—On August 14, 1901, at the home of the bride's parents near Dublin, Pa., by Rev. A. M. Fretz, Milton B. Benner, of near Souderton, to Miss Annie May Heacock, of Dublin.

SMITH—LANDIS.—On August 24, 1901, at 2723 Susquehanna avenue, Philadelphia, Pa., by Rev. A. M. Fretz, William M. Smith and Tillie A. Landis, both of Souderton.

Deaths.

BERGTHOLD.—On August 6, 1901, at Summerfield, Ill., after only a short illness, Mrs. Mary Bergthold, nee Lauer, widow of the late Jacob Bergthold, aged 29 years, 8 months, 15 days. Her remains were laid to rest on the 8th, the funeral services being conducted by Rev. C. H. A. van der Smissen.

KULP.—On August 6, 1901, near Kulpsville, Pa., at the home of Mr. and Mrs. Henry K. Kratz, brother-in-law and sister of the deceased, from consumption, Emeline, wife of Isaac B. Kulp, aged 54 years, 4 months and 12 days. Interment at the Upper Skippack Mennonite burying ground. Funeral services at the house were conducted by W. S. Gottshall and at the meeting house by N. B. Grubb.

KULP.—On August 6, 1901, at the home of her sister, Mrs. Henry Kratz, near Kulpsville, Pa., of consumption, Emeline R. Kulp, nee Delp, wife of Isaac B. Kulp, of 1009 West Dauphin street, Philadelphia, aged 54 years, 4 months, 12 days. Sister Kulp had been a great but patient sufferer for a number of years. To escape the great heat of the city, she went to her sister's home, where she had been seven weeks when she died. The funeral services were held at the home of Henry K. Kratz, Kulpsville, Pa., where Rev. William S. Gottshall preached in German. Interment was made at the Upper Skippack Mennonite church, where Rev. N. B. Grubb preached English from Rev. 21: 1-7. Besides a deeply bereaved husband, six children, three sons and three daughters survive. Sister Kulp was always a very earnest, sincere, Christian woman, and for thirty-three years a devoted and faithful member of the Mennonite Church. The last 20 years a member of the First church of Philadelphia.

JACOBS.—On August 8, 1901, at Frederick, Pa., of paralysis, after an illness of over two years, Hannah, wife of John Jacobs, aged 72 years, 2 months, and 5 days. Interment was made at Bertolets Mennonite burying ground. Funeral services were conducted by W. S. Gottshall.

STAUFFER.—On August 15, 1901, at Quakertown, Pa., Helen May, daughter of William S. and Sallie Stauffer, aged 2 years, 2 months and 22 days. Buried at the West Swamp Mennonite church on August 16th. Funeral services conducted by A. B. Shelly.

LANDIS.—On August 19, 1901, at West Point, Montgomery county, Pa., Florence Alverda, daughter of Howard and Alice Landis, aged 5 months and 10 days. Funeral services were held by A. B. Shelly at the East Swamp Mennonite Church and interment made on August 23rd.

Contributions.

For Heathen Missions.

General Fund.—From B. F. Welty, Newton, Kan., $10.00; Newton, Kan., S. S., $17.10; West Zion Y. P. S., Moundridge, Kan., $6.91; West Zion cong., $11.50; Annamoms, Manitoba, $4.00; cong. Meadows, Ill., $10.00; Zion cong., Ia., $10.00; Salem cong., Dalton, O., $8.00; Mrs. John Whueterich, Whitewater, Kan., $2.50; Y. P. S., Dallas, Ore., $2.25; S. S. at Arlington, Kan., $5.04; Hillsboro, Kan., cong., $21.00; West Swamp cong., Pa., $6.20; West Swamp S. S., $4.55; East Swamp cong., Pa., $3.98; E. Swamp S. S., $2.81; Saucona cong., Pa., $2.86; Quakertown Miss. Society, Pa., $15.00; Bluffton and Ebenezer S. S., $10.56; Hoffnungsan cong., Kan., $42.00; cong. Clarence Centre, N. Y., $22.00; Hoffnungsfeld S. S., Kan., $30.00; bequest of a deceased brother, Newton, Kan., $100.00; H. Dalke, Moundridge, Kan., $25.00; cong. Berne, Ind., $3.60; Isaac Zuercher, Berne, Ind., $5.00; Mrs. Yost, Berne, Ind., $1.00.

India Fund.—From Mrs. John Whueterich, Whitewater, Kan., $2.50; D. C. Sprunger, Berne, Ind., $5.00.

Mission Church Fund at Hammon, Okla.—From St. John's S. S., Pandora, O., $15.00; Deer Creek, Okla., cong., $7.75; Samuel Bentler, Ore., $5.00; Mrs. John Whueterich, Kan., $5.00; members of Zion cong., Ia., $14.50; member at Moundridge, Kan., $25.00; cong. at Clarence Centre, N. Y., $5.00; John Soldner, Berne, Ind., $1.00; John Liechty, Berne, Ind., Sec.; Herald cong., Okla., $12.60; Hillsboro cong., Kan., $15.00.

Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For Evangelical Work of Middle Conference.

From J. C. Mehl, Topeka, Ind., $7.00; J. W. Kliewer, Woodburn, Ind., $7.50.

Gratefully acknowledged,
W. W. MILLER.

For the Mennonite Home, Frederick, Pa.

From A. H. Gottshall, Collegeville, Pa., $5.00; Springfield cong., $20.00; Saucon cong., $12.44.

Gratefully acknowledged.
Bally, Pa. JOHN L. BAUER, Fin. Sec.

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